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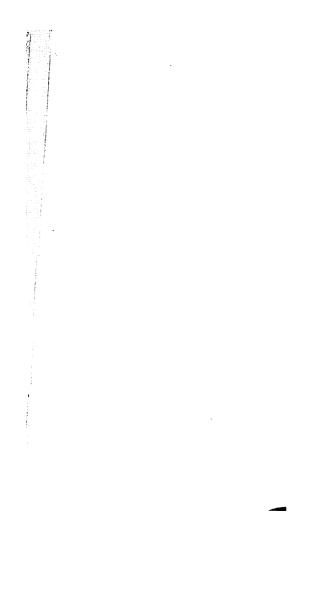
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(Confession

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CONFESSION of FAITH,

QWNED AND CONSENTED TO, BY THE

Elders and Messengers

AF THE CHURCHES IN THE COLONY OF CON-NECTICUT, IN NEW-ENGLAND,

Assembled by Delegation at Saybrook, September 9th, 1708.

Eph. iv. 5. — One Faith. — Col. ii. 5. Joying and heholding your order and the steadfastness of your faith in Christ.

New-London, (Con.) PRINTED—1710.

BRIDGEPORT, RE-PRINTED BY LOCKWOOD &

BACKUS—1810.

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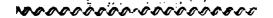
TIBE General Association being informed Messrs. Lockwood & Backus propose printing a Edition of the Confession of Faith, agreed up Saybrook, A. D. 1708, together with the hea agreement formerly assented to by the United ters called Presbyterian and Congregational the Articles for the administration of Church line as adopted by the General Assembly at New yorn, on the 14th of October A. D. 1708,

Voted—That Rev. Messrs. Stephen W. Ste Elijah Waterman, and Heman Humphrey, be a mittee to superintend the publication, and see correctness of the same according to the first e

Atrue extract of the minutes of the Ass held at Ellington, June 19th 1810.

Attest, Samuel Merwin, Sc





PREFACE.

MONG the memorable Providences relating to our English Nation in the last lentury, must be acknowledged the settling of inglish Colonies in the American parts of the World; among all which this hath been pecular unto and to the distinguishing glory of that ract called New-England, that the colonies here were originally formed, not for the advanage of trade, and a worldly interest; but upon he most noble foundation, even of religion, and he Liberty of their Consciences, with respectinto the ordinances of the Gospel administered a the purity and power of them; a happiness hen not to be enjoyed in their native soil.

We joyfully congratulate the religious liberr of our brethren in the late auspicious reign of K William and Q. Mary, of blessed memory, and in the present glorious reign, and from the pottom of our hearts bless the Lord whose prerogative it is to reserve the times and seasons in his own hand, who also hath inspired the pims mind of her most sacred Majesty, whose beign we constantly and unfeignedly pray tows

Confessi

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sumenical Courses

of Constantinople against Mace thesus, against Nestorius, of Ca it Eutyches. And when the light ion broke forth to the dispersing of ess, the reformed nations agreed essions of Faith, famous in the wor recial service to theirs and standing among those of latter times, public nation most worthy of repute and we take to be the Confession of sposed by the reverend Assembly of vened at Westminster, with that of in the substance, and in express most part the same : the former* lly assented and attested to, by the our country, by unanimous vote of t Elders and Messengers of the chur Cambridge, the last of the 6th mor e latter owned and consented to by * ** of the churches

religion, nor are desirous, for any reason, to mceal the faith we are persuaded of the elders id Messengers of the Churches in this colony Connecticut, in New England, by virtue of ie appointment and encouragement of the honmable the General Assembly, convened by elegation at Saybrook, September 9th, 1708, nanimously agreed, that the Confession of aith, owned and consented unto by the elders nd messengers of the churches assembled at loston, in New-England, May 12th, 1680 being he second session of that Synod, be recommened to the honourable General Assembly of this colony at their next session, for their publick estimony thereto, as the faith of the churches f this colony; whic' confession, together with to heads of Union, and articles for the adminstration of Church Government herewith emitid were presented unto, and approved and esiblished by the said General Assembly, at lew-Haven, on the 14th of October, 1708.

This Confession of Faith, we offer as our rm persuasion, well and fully grounded upon te Holy Scripture, and commend the same unball, and particularly to the people of our Coloy, to be examined, accepted, and constantly We do not assume to ourselves, mintained. at any thing be taken upon trust from us, but mmend to our people these following Counils.

I. That you be immoveably and unchangeably reed in the only sufficient, and invariable rule rai rites in

th many times misguide. Beneve... nour of Religion to resign and capt isdom and faith to Divine Revelation That You be determined by this Rule i of Religion. That your Faith be right ie, the Ward of God must be the foundati d the authority of the word the reason of may believe the most important art aith, with no more than a human f this is evermore the cause, when the 2 Faith is resolved into, is any other the Scripture. For an orthodox christi olve his Faith, into education instruction persuasion of others is not an higher r n a Papist, Mahometan, or Pagan can p his religion.

'ay also unto God the worship, th

the promise of a blessing from the word iod. Believe that worship not divinely manded is in vain,* nor will answer the neties and expectations of a christian, and is reshipping, you know not what.† Believe I divine worship it is not enough that this nat act of worship is not forbidden in the I of God; if it be not commanded, and you orm it, you may fear that you will be found by and exposed to divine displeasure.‡ Nand Abihu paid dear for offering in divine that which the Lord commanded them

It is an honour done unto Christ, when account that only decent, Orderly and conent in his house, which depends upon the tution and appointment of himself, who is only head and lawgiver of his Church.

I. That you be well grounded in the firm is of religion. We have willingly taken is to add the holy scriptures, whereon every the of faith contained in this Confession dotherd, and is borne up by, and commend the eto your diligent perusal, that you be esshed in the truth and your faith rest upon roper basis, the word of God. Follow the nple of the noble Bereans, search the scrips, grow in grace and the knowledge of ist, be not children in understanding, but

Mat. xv. 9. †John iv. 22. Jer. vii. 22. ‡Lev. , 2. § Acts xvii. 10, 11. John v. 39. 2 Petr 8. 1 Cor. xiv. 29.

as He in was.

V. That having applied the rule of he e to all the Articles of this Confess and the same upon trial the unchange renal truths of God: You remember em fust, contend carnestly for them as nee delivered to the saints. Value our great charter, the instrument of ration, the evidence of your not failing race of God, and receiving a crown deth not away. Maintain them, and them all your days with undaunted against all opposition, whatever the and the same transmit safe and pure the truth will make you

tive accordingly. It is not enough to believe rell, you run yourself into the greatest hazard rankess you be careful to live well, and that this be,† all your life and conversation mustbe agreeable to the rule of God's word. This is the rule of a christian conversation and practical reformation.‡ Rest not in the form of Godliness, denying the power of it. Stir up an holy zeal, strengthen the things that remain that are ready to die. Be not carried away with the corruptions, temptations, and evil examples of the times, but be blameless and without rebuke, the sam of God in a froward generation. they shall walk with me in white for they are worthy.

Remember ye our brethren in this colony, that we are a part of that body, || for which the providence of God hath wrought wonders, and are obliged by and accountable for all the mercies dispensed from the beginning of our fathers settling this country until now. There he whake with us, That the practical piety and serious religion of our progenitors is exemplary and for our imitation, ** and will reflect confounding shame on us, if we prove degenerate. The Lord grant that the noble design of our fathers in coming to this land, may not be forgotten by us, nor by our children after us, even

^{*}Tit. ii, 11, 12. †Gal. vi. 16. Mic. vi. 8. ‡2
Tim. iii. 15. Rev. iii. 19. Rev. iii. 2. Phil. ii.
15. §Rev. iii. 4. ||Hos. xii. 2, 3. ¶Hos. xii.
4. **2 Tim. i. 5. Joh. viii. 8.

in he summer flast, together in he summer of our military under akt sphoiniment of our military under akt tesses, sick tess and mirtality of our consideration of our ways, and a thore consideration of our ways, and a thore ance of all that is amiss. So will our fathers be our God, and he will fire round about us, and the Glory of us in this present and all successations. AMEN.

*Exod. xv. 2, 17. Jer. ii. 21. Gen xliii. 33. Zach. ii. 5.

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CHAP. I.

Of the Holy Scriptures.

LTHOUGH the light of nature, and the works of creation and Providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; a yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation: b Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church: c and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly to writing; d which maketh the Holy Scripture to be most necessary: e those former ways of God's revealing his will anto his people, now ceased f

a Rom. ii. 14, 15. Rom. i. 19, 20. Peal. xix. 1, 2, 3. Rom. i. 32. Chan. ii. 1. b I. Cor. i. 31. Chan. ii. 18, 14. c Heb. i. 1, 2. d Prop.

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xxii. 19, 20. 21. Luke i 3, 4. Rom. xv. Mat. iv. 4 7. 10. Ina. viii. 9, 20. e 11. I jii. 15. 11 Pet. i. 19. f Heb. i. 1, 2.

11.

Under the name of Holy Scripture, or word of God written, are now contained all books of the Old and New Testament, wi are these;

OF THE OLD TESTAMENT.

Genenis, Exodus, Levi:icus, Numbers. Des nomy, Joshua, Judges, Ruih, I. Samuel. II. S uel, I. Kings. II. Kings, I. Chronicles, II. Chr icles, Ezra. Nehemiah. Exther, Job, Psalms, I verbs, Ecclesiastes, The Song of Songs, Isa Jeremiah, Lamentations, Ezekiel, Daniel, Ho Joel. Amos, Obadiah, Jonah, Micah, Nahum. bakkuk, Zephaniah, Haggai, Zachariah, Maka

OF THE NEW TESTAMENT.

Matthew, Mark, Luke, John, The Acts of Apostles, Paul's Efficile to the Romans, I. Co thians, II. Corinthians, Galatians, Ephesi Philippians, Colossians, I. Thessalonians, II T salonians, I to Timothy, II to Timothy, to tus, to Philemon, the Epistle to the Hebrithe Epistle of James, the first and see Epistles of Peter, the first, second, and thire finites of John, the Epistle of Jude, the Restion.



All which are given by the inspiration of God, to be the rule of faith and life.

g Luke xvi. 29, 31. Eph. ii. 30. Rev. xxii. 18, 19. II Tim. iii. 16.

III.

The books commonly called Apocrypha not being of divine inspiration, are no part of the canon of the scripture; and therefore are of ne authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings. h

h Luke xxiv. 27, 44. Rom. iii. 2. II Peter, i. 21.

IV.

The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof; and therefore it is to be received because it is the word of God. i

i II. Pet i, 19, 21. II. Tim. iii. 16. I. John. 7. 9. I. Thes. ii. 13.

V.

We may be moved and induced by the testimony of the church, to a high and reverend esteem of the holy scripture; k and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give

all glory to God) the full discovery it the only way of man's salvation, the n incomparable excellencies, and the e fection thereof, are arguments where abundantly evidence itself to be the God; yet notwithstanding, our full | and assurance of the infallible truth | authority thereof, is from the inware the Holy Spirit, bearing witness by ar word, in our hearts.

I Tim. ii. 15. / I John, ii. 20, xvi. 13, 14. I Cor. ii. 10, 11, 12. Iss

VI.

The whole counsel of God. conc things necessary for his own glory, n tion, faith and life, is either expressly in scripture, or by good and necess: gence may be deduced from script which nothing at any time is to whether by new revelations of the traditions of men. m Nevertheless w ledge the inward illumination of the God to be necessary for the saving a ing of such things as are revealed in t and there are some circumstances the worship of God, and government church, common to human actions an which are to be ordered by the light and christian prudence, according to ral rules of the word, which are alw observed.



m II Tim. iii. 15, 16, 17. Gal. i. 8, 9. II. Thes. ii. 2, 15. n John, vi. 45. I Cov. ii. 9, 10, 11, 12. o I Cov. xi. 13, 14, and chap. xiv. 26, 40.

VII.

All things in scripture are not alike plain in themselves, nor alike clear unto all; p yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due sense of the ordinary means may attain unto a sufficient understanding of them. q

II Pet. iii. 16. q Psal. cxix. 105, 130. Heb. ii. 2.

VIII.

The Old Testament in Hebrew, (which was the native language of the people of God of old) and the New, Testament in Greek, (which at the time of writing of it was most generally known to the nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; r so as in all controversies of religion the church is finally to appeal unto them. s But because these original tongues are not known to all the people of God, who have right unto and interest in the scriptures, and are commanded in the fear of God to read and season

τ iviat. v. 18. s isa. viii. 20. Ac Joh. v. 39, 46. ι John, v. 39. u I Cu 11, 12, 24, 27, 28. w Col. iii. i6. x I

IX.

The infallible rule of interpretatio ture, is the scripture itself; and there there is a question about the true an of any scripture (which is not manife it must be searched and known by ot that speak more clearly. y

y II Pet. 1, 20, 21. Acts, xv. 15, 1

X

The Supreme Judge, by whom a versies of religion are to be determin decrees of councils, opinions of ancie doctrines of men, and private spirits, examined, and in whose sentence we can be no other but the holy scripture by the Spirit into which parkets.

CHAP. II.

Of God, and of the Holy Trinity.

THERE is but one only a living and true God: b who is infinite in being and perfection, c a most pure spirit, d invisible, e without body, parts, f or passions, g immutable, h immense, i eternal, k incomprehensible, l almighty, m most wise, n most holy, o most free, h most absolute, q working all things according to the counsel of his own immutable and most righteous will, r for his own glory, a most loving, t gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; u the rewarder of them that diligently seek him; w and withal, most just and terrible in his judgments, x hating all sin, y and who will by no means clear the guil-EV. Z

a Deut. vi. 4. I Cor. viii. 4, 6. b I Thes. i. 9. Jer. x. 10. c Job, i. 7, 8, 9, and xxvi. 14. d John, iv, 24. e I Tim. j. 17. f Deut. iv. 15, 16. John, iv. 24. Luke, xxiv. 39. g Acts, xiv. 11, 15. h James, i. 17. Mal. iii. 6. i I Kings, viii. 27. Jer. xxiii, 23, 24. k Rom. i. 20. I. Tim. i. 17. Psal. xc. 2. l Psal. cxlv. 3. m Gen. xvii. 1. Rev. iv. 8. n Rom. xvi. 27. o Isa. vi. 3. ft Psal. cxv. 3. g Exod. iii. 14. r Eph. i. 11. s Rom. xi. 36. t I John, iv. 8, 16. st Exod. xxxiv. 6, 7- w Heb. xi. 6. w

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eh. ix. 32, 33. y Psal. vi. 5, 6. z E

II.

God hath all life, a glory, b goodness, c edness, d in and of himself; and is alone in nto himself all-sufficient, not standing in any creatures which he hath made, e no ving any glory from them, f but only manng his own glory in, by, unto, and upon the is the alone fountain of all being, of who who was all thing and bath most sovereign dominion over the do by them, for them, or upon them, who wer himself pleaseth. h In his sight all the reopen and manifest; i his knowledge is the, infallible, and independent upon the are; k so as nothing is to him contingen necrtain. I he is most holy in all his cour

III.

In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Hos ly Ghost o The Father is of none, neither begotten, nor proceeding; the son is eternally begotten of the Father; a the Holy Ghost eternally proceeding from the Father and the Son g Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence upon him.

o I John, v. 7. Mai. iii. 16, 17. chap. xxviii. 19. II Cor. xiii. 14. /r John, i. 14, 18. /g John, xv. 26. Gal. iv. 6. II Cor. xiii. 14.

CHAP. III.

Of God's Eternal Decrees.

and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; a yet so as thereby neither is God the author of sin, b nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. c

& Eph. i, 11. Rom. xi. 33. Heb. vi. 17.

Rom. ix. 15, 18. b James. i. 13, 14. I John, \$ 5. c Acts. ii. 23. chap. ii. 27, 28. Mat. xvii. 12. John, x. 11. Prov. xvi. 33.

II.

Although God knows whatsoever may or can come to pass upon all supposed conditions; dyet hath he not decreed any thing, because be foresaw it as future, or that which would come to pass, upon such conditions. e

d Acts, xv. 18, 15, and xxiii. 11, 12. Mat

xi. 21, 23. e Rom. ix. 11, 13, 16, 18.

III.

By the decree of God, for the manifestation of his glory, some men and angels f are predestinated unto everlasting life, and others fore-or dained to everlasting death.

f I Tim v. 21. Mat. xxv. 41. Eph. i. 5, 6,

Prov. xvi. 4. g Rom. ix. 22, 23.

IV.

These angels and men, thus predestinated and fore-ordained, are particularly and unchangea bly designed, and their number is so certain and definite, that it cannot be either increased or diminished. h

4 II Tim. ii. 19. John, 13. 18.

v

Those of mankind that are predestinated un blife, God, before the foundation of the work



was hid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, i out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, k and all to the praise of his glorious grace. I

i Eph. : 4, 9, 11. Rom. viii. 30. II Time i. 9. I Thes. v. 9. k Rom. ix. 11, 13, 16. Eph.

i. 4, 9. / Eph. i. 5, 12.

VI.

As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will fore ordained all the means thereunto. m Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, n are effectually called unto faith in Christ by his Spirit working in due season, are justified, and elopted, sanctified, o and kept by his power, through faith unto salvation. h Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only. q

m I Pet. i. 2. Eph. i. 4, 5, and chap. ii. 10, II Thes. ii. 13. n I Thes. v. 9, 10. Tit. ii. 14. o Rom. viii. 30. Eph. i. v. II Thes. ii. 13. f. I Pet. i. 5. q John, vii. 9,—vi. 64, 65,—viii, 47, and x. 26. Rom. viii. 28, to the end, I John, ii.

₽,

r Mat. xi. 25, 26. Rom. ix. Il Tim. ii. 19, 20. Jude, 4. I Pe

VIII.

The doctrine of this high my: fination is to be handled with si and care, s that men attending t revealed in his word, and yield thereunto, may from the certaint tual vocation, be assured of the tion. So shall this doctrine a praise, reverence and admiration of humility, diligence and abund to all that sincerely obey the gos 8 Rom. ix. 20, 11, 35. Deut. xxi u Eph. i. 6. Rom. xi. 33. i. 10. 5, and vi. 20. Pet is 10. Rom. X. 20.

CHAP. IV.

Of Creation.

T pleased God the Father, Son and holy Ghost, a for the manifestation of the glory of his eternal power, wisdom and goodness, b in the beginning to create and make of nothing the world, and all things therein, whether visible or invisible, in the space of six days and all very good. c

a Heb. i. 2. John i. 2. 3. Gen i. 2. Job xxvi. 13. & xxxiii. 4. b Rom 1. 20. Jer. x. 12. Psal. Eiv. 24. & xxxiii. 5, 6.. c Gen i. Chap. Heb.

ki. 3. Col. i. 16. Acts xvit. 24.

II.

After God had made all other creatures, ha reated man, male and female, d with reasonable and immortal souls, e endued with knowledge, righteousness and true holiness, after his twn image, f having the law of God written in heir hearts, g and power to fulfil it; h and yet inder a possibility of transgressing, being left o the liberty of their own will, which was subsect to change: i Besides this law written in heir hearts, they received a command not to eat of the tree of knowledge of good and evil; thich whilst they kept they were happy in their ommunion with God, k and had dominion over he creatures.

d Gen. i. 27. e Gen. ii. 7. Eccl. xii. xxiii. 43. Mat. x. 28. f Gen. i. 26. (10 Eph. iv. 24. g Rom. ii. 14, 15. vii. 29. i Gen. iii. 6. Eccl. vii. 29. iii. 8, 9, 10, 11, 23. l Gen. i. 26, 28, 17.

CHAP. V.

Of Providence ..

OD the great creator of all thing uphold, a direct, dispose, and go creatures, actions, and things b from the est even to the least c by his most wise ly providence, d according to his infalli knowledge, e and the free and immutated in sel of his own will, f to the praise glory of his wisdom, power, justice, g and mercy. g

a Heb. i. 3. b Dan. iv. 34, 35. Psal. 6. Acts xvii. 25, 26. 28, 29. Job xxxvii xl, xli, chapters. c Mat. x. 29 30, 31. civ. 24. xv. 3. and cxlv. 17. c Acts Psal. xciv, 8, 9, 10, 11. f Eph. ii. 1! xxxiii. 10, 11. g Isa. lxiii. 14. Eph. iii. 1 ix. 17. Gen. xlv. 17. Psal. cxlv. 17.



11.

augh in relation to the fore-knowledge ree of God, the first cause, all things pass immutably and infallibly; h yet ame providence he ordereth them to according to the nature of the second either necessarily freely or contingent-

s ii. 23. i Jer. xxxi. 35. Exod. xxi. 13. ii. 22 Deut. xix. 5. 1 Kinge xxii. 28, .x. 6, 7.

III.

in his ordinary providence maketh use is. k vet is free to work without, labove, gainst them at his pleasure. n ts xxvii. 31, 44. Isa. lv: 11. Hos. ii. 21, Hos. i. 7. Mat. iv. 4. Job xxxiv. 10. m v. 19, 20, 21. n II Kings vi. 6. Dan. iii.

IV.

almighty power, unsearchable wisdom infinite goodness of God, so far manimaelves in his providence, in that his decid counsel extendeth itself even to the land all other sins of angels and men, a at not by a bare permission) p which almost wisely and powerfully boundeth, q erwise ordereth and governeth in a maispensation, to his own most holy ends, r is the sinfulness thereof proceedeth only

v.

The most wise, righteous and gracious th oftentimes leave for a season his own en to manifold temptations, and the con of their own hearts, to chastise the eir former sins, or to discover unto the dden strength of corruption, and deceit their hearts, that they may be humbled raise them to a more close and constrendence for their support upon himsed make them more watchful against all coasions of sin, and for sundry other justly ends. 24

-- 41 IT Com

ind and harden, wfrom them he not only withcoldeth his grace, whereby they might have
ten enlightened in their understandings, and
frought upon in their hearts, w but sometimes
to withdraweth the gifts which they had, y
rd exposeth them to such objects, as their
foruption makes occasion of sin; z and withligives them over to their own lusts, the tempations of the world, and the power of Satan, a
thereby it comes to pass that they harden
themselves under those means even which God
meth for the softening of them. b

w Rom. 1. 24, 26. 28. Rom. xi. 7, 8. x Den. xxix. 4. y Mat. xiii. 12. Mat. xxv. 29. E Den. ii 30. II Kings viii. 12, 13. a Psa. viii. 11. 12. b Exod viii. 3 and viii. 15, 33. II Cor. ii, 14, 16. Isa. viii. 14. I Pet. ii. 7, 8. Isa. xvi. ■ 10. with Acts xxviii. 26, 27.

VII.

As the Providence of God doth in general reach to all creatures, so after a most special. In once it taketh care of his church, and disposeth all things for the good thereof. c

c I Tim. iv. 10. Amos ix. 8, 9. Rom. viii.

28. Isa. xliii. 3, 4, 5, 14.

CHAP. VI.

Of the fall of Man, of Sin, and of the ment thereof.

OD having, made a covenant of we life thereupon, a with our first and all their posterity in them b the seduced by the subtilty and temptation edid wilfully transgress the law of the tion, and break the covenant in eating bidden fruit. c.

a Rom. x. 5. b Rom. v. 12, 13. I (21, 22. e Gen iii. 13. II Cor. xi. 3.

II.

By this sin they, and we in them, fe original righteousness and communic God, d and so became dead in sin, e and defiled in all the faculties and parts of s body. f

d Gen. iii. 6, 7, 8. Eccl. vii. 29. Rom c Gen. ii. 17. Eph. ii. 1. f Tit. i. 15. Ge Jer. xvii. 9. Rom iii. 10, to 19.

III.

They being the root, and by God's ment standing in the room and stead of kind, the guilt of this sin was imputed corrupted nature conveyed to all their



descending from them by ordinary generan. h
g Gen. i. 27, 28. Gen. ii. 16, 17. Acts xvii.
Rom. v. 12, 15, 16, 17, 18, 19. I Cor. xv.
, 22, 45, 49 h Psal. li. 5. Gen. v. 3. Job xiv. 4.
1 xv. 14.

IV.

From this original corruption whereby we utterly indisposed, disabled and made oppote to all good, i and wholly inclined to all evil, to proceed all actual transgressions. I.

Rom v. 6, and viii. 7, and vii. 18. Col. i. k Gen. vi. 5. and viii. 21. Rom. iii. 10, 11, . l Jam. i. 14, 15. Eph. ii. 2, 3. Mat. xv.

V.

This corruption of nature during this life, in remain in those that are regenerated; m 1 although it be through Cheist pardoned and artified, yet both itself, and all the motions reof are truly and properly sin. n m I John i. 8 10. Rom vir. 14, 17, 18, 23. n. iii. 2. Pro. xx. 9. Eccl. vii, 20. n Rom. 5, 7, 8, 25. Gal. v. 17.

VI.

Every sin both original and actual, being a nagression of the righteous law of God, and strary thereunto, o doth in its own nature agguilt upon the sinner, p whereby he is

CHAP- VII-

Of God's Covenant with

THE distance between God an ure is so great, that althoug creatures do owe obedience to him ator, yet they could never have at ward of life, but by some voluntar sion on God's part, which he haved to express by way of covenant

um, and in him to his posterity, c upon ion of perfect and personal obedience. d al. iii. 12. c Rom. x. 5, and v. 12 to 20. ii. 17. Gal. 3. 10.

III.

I by his fall having made himself uncaof life by that covenant, the Lord was
d to make a second, c commonly called
venant of grace; wherein he freely ofunto sinners life and salvation by Jesus
, requiring of them Faith in him that
nay be saved, f and promising to give
Il those that are ordained unto life, his
ipirit to make them willing and able to

ii. 21. Rom. iii. 20, 21. Gen iii. 5. ii. 6. f Mark xvi. 15, 16. John iii. 16. x. 6, 10. Gal. iii. 11. g Ezek. xxxvi. John vi. 44, 45.

IV.

s covenant of grace is frequently set n scripture by the name of a testament, rence to the death of Jesus Christ the or, and to the everlasting inheritance, with ngs belonging to it, therein bequeathed. A eb. vii. 22. and ix. 15, 16, 17. Luke xxii. I Cor. xi. 25.

v.

hough this covenant hath been differently

Col. ii. 11, 12. I Cor. . 7, 8, at iii. 3. Eph. iv. 5. Jer. xxx. 3(21, 22, 30, and i. 16. /11 Cor.

CHAP. VIII.

Of Christ the Media

T pleased God in his etern choose and ordain the Lord begotten son, according to a chetween them both, to be the Mi G d and man,; a the prophet. king, d the head and saviour of

m. ii. 5. b Acts iii. 22. c Heb. v. 5, 6. il. ii. 6. Luke 1. 33. c Eph. v. 23. f Heb. g Acts xvii. 31. h John xvii. 6. Psal. 30. Isa. liii. 10. i I l'im. ii. 6. Isa. Iv. Cor. i. 30.

П

ne son of God the second person in the ity, being very and eternal God of one ance and equal with the father, did, when alness of time was come, take upon him a nature, k with all the essential proper-ind common infirmities thereof, yet within, l being conceived by the power of the Ghost in the womb of the virgin Mary, er substance; m so that two whole perfect listinct natures, the Godhead and the man, were inseparably joined together in one on, without conversion, composition or conn, m; n which person is very God and very yet one Christ, the only Mediator between and man. o

phn i. 14, 17, and v. 20. Phil. ii. 6. Gal. iv. ! Heb. ii. 14, 16, 17, and iv. 15. m Luke 131, 35. Gal. iv. 4. n Luke i. 35. Rom. Col. ii. 9. I Pet. iii. 18. I Tim. iii. 16. m. j. 31. I Tim. ii. 5.

TIT.

he Lord Jesus Christ in his human nature united to the divine in the person of the vas sanctified and anointed with the holy

A CONFESSION OF FAITH

rit above measure, thaving in him a asures of wisdom and knowledge, q in heased the father that all fulness sell, r to the end that being holy, harmle iled and full of grace and truth, she thoroughly furnished to execute the of rediator and surety; twhich office he to himself, but was thereunto called ther, u who also put all power and at into his hand, and gave him commot to execute the same. w

Psal. xlv. 1. John iii. 34. q Col. ii.
i. 19. s Heb. vii. 26. John i. 14. to 38. Heb. xii. 24, and vii. 22. u Heb. w John v. 21, 27. Mat. xxviii. 18.

IV.

6.

his father, g making intercession, h and urn to judge men and angels at the end rorld. i

1. xl. 7. 8. Heb. x. 5 to 10. John, x. 18. 8. u Gal. iv. 4. z Mat. iii. 15 and v. Viat. xxvi. 37, 38, and xxvii. 46. Luke 6 Mat. xxvi. 27. c Phil. ii. 8. , 23, 24, 27, and xiii, 37. Rom. vi. 9. xv. 3, 4. f John, xx. 25, 27. g Mark, Rom. viii, 34. Heb. ix, 24, and vii. 25, xiv, 9, 10. Acts, i, 11, and x, 42. Mat. 41, 42. Jude, 6. II Pet. ii. 4.

v.

Lord Jesus, by his perfect obedience and of himself, which he, through the eterit once offered up unto God, hath fully the justice of God, k and purchased reconciliation, but an everlasting inherthe kingdom of heaven, for all those ne Father hath given unto him. ! n. v. 19. Heb. ix. 14, 16, and x, 14, 2. Rom. iii, 25, 26. / Col. i, 19, 20. : 24, 26. Eph. i, 11, 14. John, xvii, 2. 12, 15.

VI.

ugh the work of redemption was not wrought by Christ till after his incarvet the virtue, efficacy and benefits were communicated to the elect in all cessively, from the beginning of the world, in and by those promises, types, ifices, wherein he was revealed, and to be the seed of the woman, which should the serpent's head, and the lamb sixing beginning of the world, being yesterday day the same, and forever.

m Gal. iv, 4, 5. Gen. iii, 15. Rev. xi, 5.

ziii, 8.

VII.

Christ in the work of mediation acteths ding to both natures, by each nature doing which is proper in itself; n yet by reasons unity of the person, that which is proper to nature, is sometimes in scripture attribut the person denominated by the other nature. The Heb. ix. 14, 15. I Pet. iii, 18. • Act 28. John, iii, 13. I John, iii, 16.

VIII

To all those for whom Christ hath pure redemption, he doth certainly and effectual ply and communicate the same, it making cession for them, g and revealing unto the and by the word, the mysteries of salval effectually persuading them by his Spirit lieve and obey, and governing their heart his word and Spirit, a overcoming all their mies by his almighty power and wieder such manner and ways as are most cone to his wonderful and unsearchable disjuice.



John, vi, 37, 39, and x, 15, 16. g I John, l. Rom. viii, 34. r John, xv, 13, 15. Eph. 1, 3, 9. John, xvii, 6. s John, xiv, 16. Heb. xii, 2. II Cor. iv, 13. Rom. viii, 9, 14, and xv. 18, 19. John, xvii, 17. r Psal. cx, 1. I Cor. xv, 25, 26. Psal. iv. 2, 3. Col. ii, 15.

CHAP. IX.

Of Free Will.

OD hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of nature determined to do good or evil. a

a Mat. xvii. 12. Jam. i. 14. Deut. xxx. 19.

II.

Man in his state of innocency had freedom and power to will and to do that which was good and well pleasing to God; b but yet mutably. so that he might fall from it. c

6 Gen. i. 26. Eccl. vii. 29. Gen. iii. 6. c Gen.

ii. 16, 17.

III.

Man by his fall into a state of sin, hath whol-

65. Eph. ii. 2, 3, 4, 5. I Cor. 4, 5.

IV.

When God converts a sinne him into the state of grice from his natural bondage unc his grace alone enables him f to do that which is spiritually that by re son of his remaini doth not perfectly nor only wi good but doth Iso will that w h Col. i. 13. Phil. ii. 13. 11 k Gal. v, 17. Rom. vii, 15, 18,

The will of man is made pe mutably free to good alone in th only.

/ I John iit, 2. Jude 24. Fak.

CHAP. X.

Of Effectual Calling.

A LL these whom God hath predestinated unto life, and those only he is pleased in his appointed and accepted time effectually to call a by his word and spirit, b out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, c enlightening their minds spiritually and savingly to understand the things of God, d taking away their heart of stone, and giving unto them an heart of flesh. c Renewing their wills and by his almighty power determining them to that which is good, f and effectually drawing them to Jesus Christ: g yet so as they come most freely, being made willing by his grace. b

a Rom. viii, 30, and xi, 7. Eph. i, 10, 11. b II Thess. ii, 13, 14. II Cor. iii, 3, 6. c Rom. viii, 7. Eph. ii, 1, 2, 3, 4, 5. II Tim. i, 9, 10. d Acts xxvi, 18. Col. ii, 10, 11. Eph. i, 17, 18. e Ezek. xxxvi, 26. f Ezek. xi. 19. Phil. ii, 13. Deut. xxx, 6. Ezek. xxxvi, 27. g Eph. i, 19. John vi, 44, 45. b Cant. i, 4. Psal. cx, 3. John

vi, 37. Rom. vi, 16, 17, 18.

II.

This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, i who is altogether passive therein,

III.

Elect infants dying in infancy, ted and saved by Christ, m who and where, and how he pleaseth all other elect persons who are being outwardly called by the m word.

m Luke xviii, 15, 16, and Acts John iii, 5, and I John v. 22, co viii, 9. n John iii, 8, o I John 12.

ıv.

Others not elected, although called by the ministry of the we have some, common operations yet not being effectually drawn they neither do nor can come up

and they may, is very permicious, and to be de

A Mat. xxii, 14, q Mat. vii, 22, and xiii, 20, 12. Heb. vi, 4, 5. r John vi, 64, 65, 66, and viii, 24. s Acts iv, 12. John xiv, 6. Lph. ii, 12. John iv, 22, and xvii, 3. t 11 John ix, 10, 11. I Cor. xvi, 22. Gal. i, 6, 7, 8.

CHAP. XI,

Of Justification,

THOSE whom God effectually calleth. he also freely justifieth, a not by infusing righteousness into them, but by pardoning their sins and by accounting and accepting their persons as righteous not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing Faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing them, as their righteousness, but by imputing them, as their righteousness, but by imputing them, as their righteousness, but they have not of the whole and sole righteousness, b they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God. c

II.

Faith thus receiving and rest and his righteousness, is the alor justification; d yet it is not alor justified, but is ever accompanie saving graces, and is no dead I keth by love. e

d John, i, 12. Rom. iii, 20, ai ii, 17, 22, 26. Gal. v, 6.

III.

Christ by his obedience and discharge the debt of all those ed, and did by the sacrifice of blood of his Cross, undergoin the penalty due unto them, m

1. 10, 14. Dan. ix, 24 26. Isa. lii, 4 5, 6, 10. 11. 12. g Rom. viii. 32. h 11 Cor- v, 21. Mat. iii 17. Eph. v, 2 i Rom. iii, 24. Eph. i, 7. k Rom. iii, 26 Eph. ii, 7.

IV.

God did from all eternity agree to justify all the elect, *l* and Christ did in the fulness of time die for their sins, and rise again for their justification: *m* nevertheless they are not justified personally until the holy Spirit doth in due time actually apply Christ unto them. *n*

l Gal. iii. 8 I Pet. i, 2, 19, 20 Rom. viii, 80, m Gal. iv. 4. I Time ii. 6. Rom. iv. 25. n Col. i, 21, 22. Gal. ii, 16. Tit. iii, 4, 5, 6,

v.

J:\$

God doth continue to forgive the sins of those that are justified; o and although they can never fall from that state of justification, p yet they may by their sins fall under God's fatherly displeasure; and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance. o

o Mat. vi, 12. I John i, 7, 9, and ii, 1, 2, p Luke xii, 82. John x. 28. Heb. x, 14. q Psal, kxxix, 31, 82, 88, and li, 7, 8, 9, 10, 11, 12, and xxxii, 5. Mat. xxvi, 75. I Cor. xi, 30, 81, 33. Luke i, 20.

CHAP. 3

Of Adopti

LL those that are just feth in, and for his on to make partakers of the g by which they are taken intenjoy the liberties and privil of God, b have his name p ceive the spirit of adoption, throne of grace with boldne cry Abba Father, f are pit

f Gal. iv, 6. g Psal. ciii, xiii. h Prov. v, 26. i Mat. vi, 30, 32. I Pet. v, 7. k > xii, 6. l Lam. iii, 3. m Eph. iv, 30. n > vi, 12. I Pet. i, 3, 4. Heb. i, 14.

CHAP. XIII.

Of Sanctification.

"IIEY that are effectually called and regencrated, being united to Christ, having ew heart and a new spirit created in them, ough the virtue of Christ's death and resurtion, a are also further sanctified really and sonally through the same virtue by his word spirit dwelling in them, b the dominion of whole body of sin is destroyed, c and the seal lusts thereof are more and more weakened mortified, d and they more and more quickennd strengthened in all saving graces, c to the ctice of all true holiness, without which no shall see the Lord f

I Cor. vi, 11. Acts xx, 32. Phil. iii, 10. n. vi, 5, 6. b John xvii, 17. Eph. v. 26. Thess. ii, 13. c Rom. vi, 6, 14. d Gal. v, Rom. viii, 18. e Col. i, 11. Eph. iii, 16, 18, 19. f II Cor. vii, 1. Heb. xii, 14.

18, 23. Phil. iii, 12. i Ga

III.

In which war although the ruption for a time may must through the continual supplethe sanctifying spirit of Cate part doth overcome land in grace, m perfecting ho God. n

1 Rom. vii, 23. 1 Rom. 14. Eph. iv, 15, 16. m II I Cor. iii. 18. II Cor. vii, 1.

CHAP. X

ir hearts, b and is ordinarily wrought by the nistry of the word; c by which also, and by administration of the seals, prayer, and or means, it is increased and strengthen-d

Heb. x, 39. b II Cor. iv, 13. Eph. i, 17, 19, and ii, 8. c Rom. x, 14, 17. Acts 32. Rom. iv, 11. Luke xvii, 8. Rom. i, 17. d I Pet. ii, 2.

1I.

By this Faith, a christian believeth to be true atsoever is revealed in the word, for the aurity of God himself speaketh therein, e and eth differently upon that which each particr passage thereof containeth, yielding obence to the commands, f trembling at the eatenings, g and embracing the promises of d for this life, and that which is to come. h it the principal acts of saving faith are, acoting, receiving, and resting upon Christ ae, for justification, sanctification, and eternal by virtue of the covenant of grace. i John iv, 42. I Thess. ii, 13. I John v. 10. ts xxiv, 14. fRom. xvi, 26. g Isa. lxvi. 2. leb. xi. 13. I Tim. iv, 8. i John i, 12. Acts i. 31. Gal. ii. 20. Acts xv. 11.

III.

This faith although it be different in dees, and may be weak or strong, k yet it is in least degree of it different in the kind or nature of it, as all other saving grace, fro faith and common grace of temporary t ers; t and therefore though it may be times assailed and weakened, yet it get victory, m growing up in many to the t ment of a full assurance through Christs is both the author and finisher of our faith

k Heb. v, 13, 14. Rom. iv, 19, 20. Ma 30, and viii, 10. l Job viii, 18. I John m Luke xxii, 31 32. Eph. vi, 16. I John 5. n Heb. vi, 11, 12, and x, 22. Col. ii, Heb xii, 2.

CHAP. XV.

Of Repentance unto Life and Salvation

SUCH of the elect as are converted at years, having sometime lived in the of nature, and therein served divers lust pleasures, a God in their effectual calling gethern repentance unto life. b

a Eph. ii, 1, 2, 8. Tit. iii, 3, 4, 5. I Pe 3. b Rom viii, 30. II Tim. i, 9. Acts xi

II.

Whereas there is none that doth good sinneth not, c and the best of men may the



he power and deceitfulness of their corruptions hwelling in them, d with the prevalency of lemptation, e fall into great sins and provocations; f God hath in the covenant of grace mertifully provided that believers so sinning and falling, be renewed through repentance unto halvation.

c I Kings viii, 46. Eccl. vii, 20. Jam. iii, 2. ♣ Psal. lxv, 3. and xl, 12. Rom. vii, 21, 23. ♣ Fsal. lxv, 3. and xl, 12. Rom. vii, 21, 23. ♣ Fer. xvii, 9. Heb. iii, 13. c Mat. vi, 13. Luke xxii, 31. f II Sam. xi, 27. Luke xxii, 57, 58, 60. g Luke xxii, 32, 61, 62. I John i, 9.

III.

This saving repentance is an evangelical grace, h whereby a person being by the holy Ghost made sensible of the manifold cvils of his sin, i doth by faith in Christ humble himself for it, with godly sorrow, detestation of it, and self abhorrency, k praying for pardon and strength of grace, l with a purpose and endeamour by supplies of the Spirit, to walk before God unto all well pleasing in all things, m

*Zech. xii, 10. Acts xi, 18. i John xvi, 7, 8, 9. Ezek. xviii. 30, 31, and xxxvi, 31. Psal. bi, 4, I John iii, 4. *Zech. xii, 10. Jer. xxxi, 18, 19. Joel ii, 12, 13. Isa. xxx, 22. Amos v, 15. Psal. cxix, 128. Ezek. vi, 9. II Cor. vii, 11. I Psal. li, per tot. m Psal. cxix. 6, 9, 106. I Kings xxiii, 25. Col. i. 10.

IV.

As repentance is to be continued to whole course of our lives, n upon the of the body of death, and the motion a so it is every man's duty to repent a ticular known sins particularly. h

n Mat. vi, 11, 12. Psal. li, 17. o 14, 15, 17, 18, 19, 20, 21, 23, 24. (p Psal. xix, 13, and xviii, 23, and li, xix, 8. I Tim. i, 13, 15.

V.

Such is the provision which God is through Christ in the covenant of the preservation of believers unto that although there is no sin so small serves damnation; r yet there is no that it shall bring damnation on ther

CHAP. XVI.

Of Good Works.

D works are only such as God hath ammanded in his holy word, a and not without the warrant thereof are devised out of blind zeal, or upon any pretence intentions. b

. vi, 8. Rom. xii, 2. Heb. xiii, 21. b, 9. Isa. x ix, 13. Rom. x, 2. Job xvi, 1. xv, 21, 22, 23. I Pet. i, 8.

II.

good works done in obedience to God's dments, are the fruits and evidences and lively faith, c and by them believifest their thankfulness, d strengthen trance, c edify their brethren f adorn ssion of the gospel, g stop the mouths aversaries, h and glorify God, i whose they are created in Christ Jesus b, k that having their fruit unto holiman have the end eternal life. les ii, 18, 22. d Psal. cxvi, 12, 13. I e I John ii, 3, 5. II Pet. i, 5, 6, 7,

f II Cor. ix, 2. Mat. v, 16. g Tit.

Their ability to do good works is not emselves but wholly from the spirit of

And that they may be enabled thereus des the graces they have already rehere is required an actual influence of the solid spirit to work in them to will and also good pleasure; n yet are they not be to grow negligent, as if they were not be perform any duty, unless upon a spection of the Spirit, but they ought to be in stirring up the grace of God the them o

m John xv, 4, 6. Ezek. xxxvi, 26, 2' ii, 13, and iv, 13. II Cor. iii, 5. o Ph Heb. vi, 11, 12. II Pet. i, 3, 5, 10, lxiv, 7. II Tim. i, 6. Acts xxvi, 6, 7.

A CONFESSION OF FAITH.

V.

Ve cannot by our best works merit pasin, or eternal life at the hand of Gocson of the great disproportion that is en them, and the glory to come; and the te distance that is between us and God, whithem we can neither profit nor satisfy debt of our former sins; q but when he done all we can, we have done but our and are unprofitable servants; r And lase as they are good, they proceed from latit, s and as they are wrought by us, the defiled and mixed with so much weakness imperfection, that they cannot endure the erity of God's judgments. t

Rom. iii, 20, and iv, 2, 4, 6. Eph. ii, 8, 9. iii, 5, 6, 7. Rom. viii, 18. Psal. xvi, 2. Job 23, and xxxv, 7, 8. r Luke xvii, 10. s v, 22, 23. t Isa. lxiv, 6. Gal. v, 17. Rom.

5, 18. Psal. cxliii, 2, and cxxx, 3.

 \boldsymbol{x}

VI.

notwithstanding the persons of believers accepted through Christ, their good also are accepted in him, u not as though ere in this life wholly unblameable and weable in God's sight, w but that he upon them in his son, is pleased to accept and that which is sincere, although aced with many weaknesses and imper-

, 6. I Pet. ii, 5. Exod. xxviii, 38. Gen.

A CONFESSION OF FAITH.

Heb xi, 4. w Job in, 20. Psal. cxlii, 2; i, 12. x Heb xiii, 20, 21. H Cor. viii, b. vi, 10. Mat. xxv, 21, 28.

VII.

ks done by unregenerate men although matter of them they may be things God commands, and of good use both selves and to others : y yet because they not from an heart purified by faith, z done in a right manner, according to rd, a nor to a right end, the glory of God; are therefore sinful, and cannot please or make a man meet to receive grace od; c yet their neglect of them is more nd displeasing to God. d Kings x, 30, 31. I Kings xxi, 27, 29, 15, 16, 18, z Gen. iv, 5. Heb. xi, 4,6 xiii, 3. Isa. i, 12. b Mat. vi, 2 5, 16. ii, 14. Tit, i, 15. Amos v. 21, 22. Hosom. ix, 16. Tit. iii, 5. d Psal. xiv, 4. xvi, 3. Job xxi, 14, 15. Mat. xxv, 4 45. Mat. xxiii, 23.

CHAP. XVIL

Of the Perseverance of the Sainte.

THEY whom God hath accepted in his beleved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from a state of grace, but shall certainly persevere therein to the end, and be eternally saved. a

a Phil. i, 6. II Pet. i, 10. John, x, 28, 29. I John, iii, 9. I Pet. i, 5, 9.

II.

This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, from the free and unchangeable love of God the Father b upon the efficacy of the merit and intercession of Jesus Christ, c and union with him, d the oath of God, e the abiding of his Spirit, and the seed of God within them, f and the nature of the covenant of grace, g from all which ariseth also the certainty and infallibility thereof. h

b II Tim. ii, 18, 19 Jer. xxxi. 33. c Heb. x, 10. 14, and xiii. 20, 21. and ix, 12, 13, 14, 15. Rom. viii. 33, to end. John, xvii, 11, 24. Luke, xxii, 32. Heb. vii, 25. d John, xvii, 21. e He-

nd though they may through the tem of Satan, and of the world, the prevale orruption remaining in them, and the of the means of their preservation, fal rievous sins, i and for a time continue th k whereby they incur God's displeas I grieve his holy Spirit, m come to have ices and comforts impaired, n have arts hardened, o and their consciences d, h hurt and scandalize others, g and mporal judgments upon themselves, ey are and shall be kept by the power (rough faith, unto salvation. 8

i Mat. xxvi, 70, 72, 74. k Psal. li, til erse 14. / Isa. lxiv, 5, 7, 9. II Sam. 1 Eph. iv 30. n Psal. li, 8, 10, 12. Rev Jant. v, 2, 3, 4, 6. o Isa. Ixiii, 17. M 14. h Psal. xxxii, 3, 4, al

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

LTHOUGH temporary believers, and other unregenerate men may vainly derive themselves with false hopes and carnal esumptions of being in the favour of God, and ate of salvation, a which hope of theirs shall rish; b yet such as truly believe in the Lord sus, and love him in sincerity, endeavouring walk in all good conscience before him may this life be certainly assured that they are in the state of grace, c and may rejoice in the ope of the glory of God, which hope shall near make them ashamed. d

a Job, viii, 18, 14. Mic. iii, 11. Deut. xxix, 3. John, viii, 41. b Mat. vii, 22, 23. c I John, .3, and iii. 14, 18, 19, 21, 24, and v, 13. d om. v, 2, 5.

II.

This certainty is not a bare conjectural and robable persuasion, grounded upon a fallible ope; e but an infallible assurance of faith, unded on the blood and righteousness of Christ realed in the gospel, f and also upon the inard evidences of those graces, unto which tomises are made, g and on the immediate

vitness of the Spirit, testifying our add and as the fruit thereof, It aving the heat numble and holy. i

e Heb. vi, 11, 19. f Heb. x. 19, 20 ii. 22. g II Pet. i, 4, 5, 10, 11. I John nd iii, 14. II Cor. i, 12. h Rom. viii, Psal. li, 12, 17. II Cor. vii, 1.

TIT.

This infallible assurance doth not so of the essence of faith, but that a true may wait long and conflict with many ies before he be partaker of it; & ye nabled by the Spirit to know the thing re freely given him of God, he may atraordinary revelation, in the right ulinary means, attain thereunts. And ore it is the duty of every one, to give

t. II Cor. vii, 1. Rom. viii, 1, 12. I John,

IV.

ue believers may have the assurance of salvation divers ways shaken, diminished, stermitted; as by negligence in preservfit, by falling into some special sin, which deth the conscience, and grieveth the Spirsome sudden or vehement temptation, by withdrawing the light of his countenance, ing even such as fear him to walk in darkand to have no light; / yet are they er utterly destitute of that seed of God, ife of faith, that love of Christ and the ren that sincerity of the heart and conce of duty, out of which, by the operation : Spirit, this assurance may in due time vived, q and by the which, in the mean they are supported from utter despair. r Cant. v. 2, 3, 6. Psa. li. 8, 12, 14. Eph. 0. 31. Psa. lxxvii. 1 to 10. Mat. xxvi. 69. 1, 72. Psa. xxxi, 22, and lxxxviii. per tot. i. 10. q I John, 3, 9. Luke, xxii. 32. 19, 15. Psal. lxxiii, 15, and li. 8, 12. Isa. r Mic. vii. 8, 9. Jer. xxxii, 40. Isa. liv. 9. 10. Psa. xxii. 1, and lxxxviii, per tot.

CHAP. XIX.

Of the Law of God.

dience written in his heart, and a put ar precept of not eating the fruit of the te knowledge of good and evil, as a covens works, by which he bound him and all his terity to personal, entire, exact and performed bedience, promised life upon the fulfilling threatened death upon the breach of it, and dued him with power and ability to keep it a Gen. i, 26, 27, and ii. 17. Rom. ii, 10 and x. 5, and v. 12, 19. Gal. iii. 10, 12. vii. 29. Job. xxviii. 28.

II.

This Law so written in the heart, cont to be a perfect rule of righteousness after fall of man, and was delivered by Go Mount Sinai in ten commandments, and tensin two tables, b the four first command; containing our duty towards God, and the er six our duty to man. c

b James, i, 25, and ii. 8, 10, 11, 12. xiii, 8, 9. Deut. v. 3, and x. 4. Exod. x 1. c Mat. xxii, 37, 38, 39, 40.



III.

des this law, commonly called moral, as pleased to give the people of Israel, as rch under age, ceremonial laws, containreral typical ordinances, partly of worz, prefiguring Christ, his graces, actions, nes and benefits, d and partly holding livers instructions of moral duties. e ceremonial laws being appointed only to ne of reformation, are by Jesus Christ, e Messiah and only Law-giver, who was led with power from the Father for that irogated, and taken away. f eb. ix, and x. 1. Gal. iv. 1, 2, 3. Col. ii, I Cor. v. 7. II Cor. vi. 17. Jude, 23. . ix. 1 , 11. Jam. iv. 12. Heb. vii. 12, . 14, 46, 17. Dan. ix. 27. Eph. ii. 15.

IV.

them also he gave sundry judicial laws, expired together with the state of that, not obliging any now by virtue of that tion, their general equity only being still ral use. x xxi. and xxii. 1 to 29. Gen. xlix. th I Pet. ii, 13, 14, Mat. v. 17, with 38, Cor. ix. 8, 9, 10.

V.

moral law doth forever bind all, as well depersons as others, to the obedience

thereof; h and that not only in regard matter contained in it, but also in respect authority of God the Creator, who gave Neither doth Christ in the gospel any we solve, but much strengthen, this obligat h Rom. xiii, 8, 9, 10. Eph. vi. 6, 1, John, ii, 3, 4, 7, 8. i James, ii. 10, 11. h v. 17, 18, 19. James, ii. 8.

VI.

Although true believers be not unde law as a covenant of works, to be thereb tified or condemned; ! yet it is of great them, as well as to others; in that, as a 1 life, informing them of the will of God and duty, and directs and binds them to wa cordingly; m discovering also the sinful tions of their nature, hearts and lives : n examining themselves thereby, they may to further conviction of, humiliation for, an tred against sin o together with a clearer si the need they have of Christ, and the perf of his obedience. 11 It is likewise of use regenerate, to restrain their corruptions, i it forbids sin, q and the threatenings of it to shew what even their sins deserve, and afflictions in this life they may expect them, although freed from the curse th threatened in the law. r The promises in like manner, shew them God's approof obedience, and what blessings they ma pect upon the performance thereof, a alti



to them by the law, as a covenant of) as a man's doing good, and refrainril. because the law encourageth to d deterreth from the others, is no his being under the law, and not e. 4 -7i. 14. Gal. ii. 16. and iii. 13. and ets, xiii. 39. Rom. viii. 1. m Rom. 25. Psal. exix. 4, 5, 6, I Cor. vii. 14, 16, 18, 19, 20, 21, 22, 23. 7. and iii, 20. o James, i. 23, 24, 25. 2, 14, 24. p Gal. iii. 24. Rom. vii. l viii. 3, 4. q James 2, 11. Psal. 104, 128. r Ézra, ix. 13, 14. Psa. , to 35. 's Lev. xxvi. 8 to 14, with 16. Eph. vi. 2. 3. Psa. xxxvii. 11. . Psa. xix. 11. t Gal. ii. 16. Luke u Rom. vi. 12. 14. I Pet. iii. 8. 9.

VII.

are the forementioned uses of the ry to the grace of the gospel, but do mply with it, w the Spirit of Christ and enabling the will of man to do and cheerfully, which the will of ed in the law required to be done will 21. * Ezek, xxxvi. 26, 27. Heb. 7. xxxi. 33.

with I'sa. xxxiv. 12, to 16. Heb.

CHAP. XX.

Of the Gospel, and of the extent of the thereof.

HE covenant of works being br sin, and made unprofitable un God was pleased to give unto the elecmise of Christ, the seed of the woman means of calling them, and begetting faith and repentance. c In this prongospel, as to the substance of it, was and was therein effectual for the convesalvation of sinners. d a Rom. viii. 3. Gal. iii. 12. b Ger

Gat. iv. 4, 5. Rev. xiii. 3. c I Cor. i 26. James, i. 18. Rom. x. 8. Acts, xi 21. Rom. x. 14, , 15. Prov. xxix, 18.

III.

evelation of the gospel unto sinners, ivers times, and by sundry parts, with m of promises and precepts for the required therein, as to the nations ns to whom it is granted, is merely reign will and good pleasure of God, k annexed by virtue of any promise to nprovement of men's natural abilities, of common light received without it, be ever did make, or can so do. i And in all ages, the preaching of the gospeen granted unto persons and nations, extent or straitening of it, in great according to the counsel of the will of

i. 1, 2. Deut. vii. 7, 8. Psa. cxlvii. 1at. xxi. 43, and xi. 25, 26. i John, d iii. 6. Rom. ix. 16. Phil. ii. 13. 5. I Cor. ii. 14. Rom. viii. 7. & A-2. Mat. xxviii. 19, and xxi. 43. Eph.

IV.

gh the gospel be the only outward revealing Christ and saving grace, such, abundantly sufficient thereunto; nen who are dead in trespasses, may gain, quickened or regenerated, there her necessary, an effectual, irresistible, Of Christian Liberty, an

for believers under in their freedom from the demning wrath of God, the the law, a and in their bein present evil world, bondag minion of sin, b from the everage fear and sting of death, the and everlasting

peremonial law, the whole legal administration of the covenant of grace, to which the Jewish shurch was subjected, g and in greater access to the throne of grace, h and in fuller communications of the free spirit of God, than believers under the law did ordinarily partake of i

a Tit. ii, 14. I Thes. i, 10. Gal. iii. 13. b Gal. i, 4. Col. i 13. Acts, xxvi. 13. Rom. vi, 14. c Rom. viii. 28. Ps. l. cxix. 71. l Cor. xv. 54, to 57. Rom. vi, 1. d Rom v. 1, 2. e Rom. viii, 14, 15. I John, iv, 18. f Gal. iii. 13, 14. g Gal. iv, 1 to 7, and v, 1. Acts. xv, 10. 11. h Heb. iv, 14, 16, and x, 9, to 22. i John, vii, 38, 39. II Cor. xiii, 17, 18.

II.

God alone is Lord of the conscience, k and bath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or not contained in it; l so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience, m and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. m

k James, iv. 12. Rom. xiv, 4. l Acts, iv, 19, and v, 29 I Cor. vii, 23. Mat. xxiii, 8, 9, 10. II Cor. i. 24. Mat. xv, 9. m Col. ii, 10. 22, 23. Gal. i, 10, and ii, 2, 4, 5, and v, 1. n Rom. x, 11, and xiv, 23. Isa. viii, 20. Acts, xvii, 11. John, iv, 22. Hosea, v, 11. Jer. viii, 9.

III.

They who upon pretence of Christian for practice any sin, or cherish any lust, do thereby pervert the main design grace of the gospel to their own destr so they wholly destroy the end of chriserty, which is that being delivered out hands of our enemies, we might serve the without fear, in holiness and righteous fore him all the days of our life. o

o Gal. v, 13. I Pet. ii. 16. II Pet. ii, 1

viii, 34. Luke, i. 74, 75.



CHAP. XXII.

visible representations, or any other way prescribed in the holy scripture. b
Rom, i. 20. Acts, xvii, 24. Psal cxix, 64. x, 7. Psal. xxxi. 23, and xviii, 3. Rom x, Psal. lxii, 8. Josh. xxiv. 14. Mark xii, 33. eut. xii, 32. Mat. xv, 9. Acts xvii. 25. Mat. 9, 10. Deut. iv, 15 to 20. Exod. xx, 4, 5. ii, 23.

H.

Religious worship is to be given to God the her, Son, and holy Ghost, and to him alone; ot to Angels, Saints, or any other creatures; nd since the fall, not without a Mediator, nor the mediation of any other but of Christ ne. e: Mat. iv, 10. John v, 23, and II Cor. xiii, d Col. ii, 18. Rev, xix, 10. Rom, i, 25. e in xiv, 6. I Tim. ii, 5. Eph. ii, 18. Col. iii,

III.

Prayer with thanksgiving, being one special rt of natural worship, f is by God required all men; g but that it may be accepted it is be made in the name of the Son, h by the lp of the Spirit, i according to his will, k with derstanding, reverence, humility, fervency, th, love, and perseverance: l and when with ters in a known tongue. m

Phil. iv, 6. g Psal. lxv, ii. h John xiv, 13, I Pet. ii, 5. i Rom. viii, 26. k I John v, l Psal. xlvii, 7. Eccl. v, 1, 2. Heb. xii, of whom it may be known that ned the sin unto death. q

n l'John v, 14. o l Tim. ii 20. II Sum. vii, 29. Ruth iv, xii. 21, 22, 23, with Luke xvi, : 13. g l John v, 16.

v.

The reading of the scripture and hearing the word of Go Psalms, u as also the administr and the Lord's Supper are all ous worship of God, to be per ence unto God with understan erence and Godly fear w soler with fastings, x and thanksgiv occasions, y are in their severasons to be used in an holy and her. z

r Acts xv. 21. Rev. i. 3.

Mark ix. 29. I Corevii 5. u Ps le evii i Esther 13, 22. z Hebe xii, 28.

VI.

ner prayer, nor any other part of religious ip, is now under the gospel either tied unto, le more acceptable by any place in which erformed, or towards which it is directed. God is to be worshipped every where, b rit and in truth. c as in private families de and in secret each one by himself f so solemnly in the publick assemblies. which it carelessly nor wilfully to be neglected or en, when God by his word or providence by thereunto. e

hm, iv. 21. b Mal. i, 11. I Tim, ii, 8.
i, iv. 23, 24. d Jer. x, 25. Deut. vi, 6, 7.
5. Il Sam. vi, 18. 20. I Pet. iii, 7. Acts, e Mat. vi, 11. f Mat. vi, 6. Eph. vi. 18.
lvi, 6, 7. Heb. x, 25. Prov. i, 20, 21, 24, iii, 34. Acts, xiii, 42. Luke, iv, 16. Acts,

VII.

it is of the law of nature, that in generroportion of time, by God's appointment, apart for the worship of God; so by his in a positive, moral and perpetual comment, binding all men in all ages, he hath ularly appointed one day in seven for a th to be kept holy unto him, h which from eginning of the workl to the resurrecand what he believeth so to be, and able and resolved to perform: h yet to refuse an oath touching any thing t and just being I wfully imposed by

g Exod. xx. 7. Jer. 1v, 2. h Gen 3. 5. 6. 8. 9. i Num. v, 19, 21. N

Exod. xxii, 11.

IV.

An oath is to be taken in the plain at sense of the words without equivocat tal reservation. k It cannot oblige to any thing not sinful being taken it beforeance, although to man's own is it to be violated, although made to renfidels. m

k Jer. iv, 2. Psel. xxiv, 4. /1 Se

h the like religious care, and to be performwith the like faithfulness. n t Psalms, lxxvi, 11. Jer. xliv, 25, 26. Psal. 4, and lxv, 1. Isa. xix, 21. Eccl. v, 4, 5, 6. th. lxi, 8, and lxvi, 13, 14.

VI.

Popish monastical vows of perpetual single, professed poverty, and regular obedience, so far from being degrees of higher perfect that they are superstitious and sinful snares which no christian may entangle himself. o, Mat. xix, 11, 12. I Cor. vii, 2, 9. Eph. iv, I Pet. iv, 2. I Cor. vii, 23.

CHAP. XXIV.

Of the Civil Magistrate.

TOD the supreme lord and king of all the J world, hath ordained civil magistrates to under him, over the people for his own gloand the publick good; and to this end hath ned them with the power of the sword, for defence and encouragement of them that do id, and for the punishment of evil doers: a: Rom. xiii, 1, to 4. I Pet. ii, 13, 14.

ii, 2, 3, I Cor, vi, 1, 10, 1 Exed, xx, 8, m Col. ii, 16, 17. He

This Sabbath is there when men after a due and ordering their come do not only observe an from their own works, we bout their wordly emplow their wordly emplowed and private exert and in the duties of nece a Exod. xx, 8, and xvi, to 18. Isa. Iviii, 13. Nehroli, 13. Mat. xii.

CHAP. XXIII.

Of Lawful Oaths and Vows.

wful oath is a part of religious worship, a therein the person sweering in truth, isness and judgment solemnly calleth. witness what he asserteth, or promis-I to judge him according to the truth or nd of what he sweareth. b ut. x, 20. b Jer. iv, 2. Exod. xx, 7. g, 12. II Cor. i, 23. II Chron. vi, 22, 23.

name of God only is that by which men swear, and therein it is to be used with fear and reverence : c Therefore to rainly or rashly by that glorious and I name or to swear at all by any other sinful and to be abhorred: d vet as in of weight and moment an oath is warby the word of God under the new tesas well as under the old, e so a lawful ng imposed by lawful authority in such ought to be taken. f d Exod. xx, 7. Jer. v, 7. ıt. vi. 13. 34, 35, 36. James, v, 12. e Heb. vi, 16. i, 23 Isa. lxv. 16. fl Kings, viii, 31. ii, 25. Ezra, x, 5.

HI. Com Whosoever taketh an oath w word of God, ought duly to cons tiness of so solemn an act, and the nothing but what he is fully per truth ; g neither may any man bi an oath to any thing but what is and what he believeth to be, as able and resolved to perform ; h y to refuse an oath touching any thi and just being I wfully imposed b

g Exod. xx. 7. Jer. iv, 2. A Ge 3. 5. 6. 8 9. i Num. v, 19, 21. 1 Exod. xxii, 11,

IV.

An oath is to be take

like religious care, and to be performhe like faithfulness. n ms, lxxvi, 11. Jer. xliv, 25, 26. Psal. lxv, 1. Isa. xix, 21. Eccl. v, 4, 5, 6. 8, and lxvi, 13, 14.

VI

monastical vows of perpetual single ssed poverty, and regular obedience, from being degrees of higher perfective are superstitious and sinful snares no christian may entangle himself. o xix, 11, 12. I Cor. vii, 2, 9. Eph. iv, t. iv, 2. I Cor. vii, 23.

CHAP. XXIV.

Of the Civil Magistrate.

the supreme lord and king of all the reld, hath ordained civil magistrates to him, over the people for his own glone publick good; and to this end hath em with the power of the sword, for ce and encouragement of them that do d for the punishment of evil doers: a wiii, 1, to 4. I Pet. ii, 13, 14.

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II.

It is lawful for that the same to accept the office of a magistrate withercunto: b in the management they ought especially to maintain picand beace, according to the wholeson each commonwealth; c so for that may lawfully now under the new wage war upon just and necessary of

b Prov. viii, 15, 16. Rom. xiii, 1 Psal. ii, 10, to 12. 1 Tim. ii 3. Psa 4. 11 Sam. xxiii, 3. 1 Pet. ii, 13. 14. Rom. xiii, 4. Mat. viii, 9, 10. 2. Rev. xvii, 14, 16.

III.

They who upon presence of chris shall oppose any lawful power, or exercise of it, resist the ordinance of for their publishing of such opinions, ning of such practices as are contribing to finature, or to the known prichristianity, whether concerning fact or conversation, or to the power of or such erroneous opinions or practic ther in their own nature, or in the ipublishing or maintaining them are to the external peace or order which established in the church, they may called to an account, and proceeded a the censures of the church, and by



the civil magistrate; yet in such differences out the doctrines of the gospel, or ways of a worship of God as may befal men exercise a good conscience, manifesting it in their nversation, and holding the foundation, and ty observing the rules of peace and order, are is no warrant for the magistrate to abridge am of their liberty.

ıv.

It is the duty of people to pray for magisites, to honour their persons, to pay them trite and other dues, to obey their lawful comands, and to be subject to their authority for ascience sakes. Infidelity, or difference in reion, doth not make void the magistrates just d legal authority, nor free the people from eir due obedience to him: from which ecclestical persons are not exempted, much less that the Pope any power and jurisdiction over em in their dominions, or over any of their ople, and least of all to deprive them of eir dominions or lives if he shall judge em to be hereticks, or upon any other preice whatsoever.

Tim. ii, 12. 1 Pet. ii, 17. Rom. xiii, 6. 7, and i, 5. Tit, iii, 1. I Pet. ii, 18, 14, 16. Rom. xiii, I Kings, ii, 35. Acts, xxv, 9, 10, 11. II Pet. 1, 10, 11. Jude, v, 8, to 11. II Thes. ii, 4. v. xiii, 15, 16, 17.

LV1 one woman: neither is man to have more than one w woman to have more than one same time. a

a Gen. ii, 24. Mat. xix, 5, 6

II.

Marriage was ordained for to f husband and wife, b for the kind with a legitimate issue, a with an holy seed, c and for proness d

6 Gen. ii, 18. c Mal. ii, 12, 9.

III.

It is lawful for all sorts of I who are able with judgment to sent, e yet it is the duty of ch in the Lord, f and therefore su true reformed religion, should

g Gen. xxxiv, 14. Exod. xxxiv, 16. Deut. vii, 3, 4. I Kings. xi, 4. Neh. xiii, 25, 26, 27. Male ii, 11, 12. II Cor. vi, 14.

IV.

Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word, h nor can such incestuous marriages ever be mode lawful by any law of man or consent of parties, so as those persons may live together as man and wife, i

h Lev. xviii. 1 Cor. v. 1. Amosaii, 7. i Marka

A Lev. xviii. 1 Cor. v. 1, Amos, ii, 7. i Mark, vi, 18, Lev. xviii, 24 to 29.

CHAP. XXVL

Of the Church,

is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head thereof, and the Spouse, the Body, the fulness of him that filleth all and in all, a

a Eph, i, 19, 22, 23, and v, 23, 27, 32. Col. i, 18.

of conversation, they d and their them are, and may be called the lick Church of Christ, falthoug not intrusted with any officers to over the whole body.

b I Cor. i, 2. Col. ii, 19. I T d II Tim. ii, 19. Tit. i, 16. a Acts, ii, 39. Ezek. xvi, 20, 21. Gen. xvii, 7. f I Cor. xii, 12, 1: 10, 12. g Eph. iv, 8, 11, 12. Re I Cor. xii, 28, 29, 30,

III.

The purest churches under he ject both to mixture and error, h so degenerated as to become no Christ, but synagogues of Satan less Christ always hath had, and a virible kingdom in this work

IV.

There is no other head of the Church but Lord Jesus Christ, *l* nor can the Pope of me in any sense be head thereof but is t Antichrist, that man of sin, and son of perion that exalteth himself in the Church ainst Christ and all that is called God, whom Lord shall destroy with the brightness of his ning. *m*

Col. i, 18. Eph. i, 22. m Mat. xxiii, 8, 9,

. II Thes. ii, 3, 4, 8, 9. Rev. xiii, 6.

v.

As the Lord in his care and love towards his urch hath in his infinite wise providence exised it with great variety in all ages for the od of them that love him, and his own glory: o according to his promise, we expect that in latter days, Antichrist being destroyed, o the vs called, h and the adversaries of the kingn of his dear son broken, q the churches of rist being enlarged and edified through a free l plentiful communication of light and grace. Il enjoy in this world a more quiet, peaceable I glorious condition than they have enjoyed. r Acts, vii, 1 to 51, and xiv, 22, and viii, 1, h ix, 31. o Il Thes. ii, 8, 9, 10. Rev. xviii, 1, 21, and xvii, 16. / Rom. x, 1, and xi, 23, 32. q Psalms, cx, 1, and ii, 9. r lsa. xi, 9. I, ii, 28, 29. Isa. ii, 2, 3, 4. Mic. iv, 3. Psal. xvii, 2, to end. Daniel, vii, 27.

LL Saints that are united to their head by his spirit and they are not made thereby one him a have fellowship in his grace death, resurrection and glory: b a ted to one another in love, they h ion in each others gifts and grace obliged to the performance of su lick and private, as do conduce t good, both in the inward and our a Col. i, 18, 19. I Cor. viii, 6 Tim. vi, 15, 16. Psal. xlv, 7, w b I John, i, 3. Eph. iii, 16, to 1 Eph. ii, 5, 6. Phil. iii, 10. I Tim. ii, 12. c Eph. iv, 15, 16

n nunion though especially to be exy them for the relations in which they rether in families or in churches yet as eth opportunity, is to be extended unse who in every place call upon the the Lord Jesus. g

x, 24, 25. Acts ii, 42, 46. Isa, ii, 3. I 0. f Eph. vi. 2, 4, 5, 9, and v, 22. to 26. 8. Gal vi, 10. g Acts ii, 44, 45. I 17. II Cor. viii and ix chapters. Acts

CHAP. XXVIII.

Of the Sacraments.

AMENTS are holy signs and seals of covenant of grace, a immediately instruction of confirm our interest in him, could not only to engage us to the service of thrist, according to his Word. div, 11. Gen. xvii. 7, 10. b Mat. xxviii, r. xi, 23. c 1 Cor. x, 16, and xi, 25, tom. vi, 3, 4. I Cor. x, 16, 21.

II.
is in every Sacrament a spiritual rela-

III.

The grace which is exhi Sacraments rightly used, is ny power in them, neither the sacrament depend upotion of him that doth adm the work of the Spirit, g stution, which contains to authorizing the use thereof to worthy receivers. h
f Rom. ii, 28, 29. I Pet 11. I Cor. xii, 13. h Maxxviii, 19, 20.

There be only two St Christ our Lord in the & Design and the Lord' of the spiritual things thereby signified exhibited, were for substance the same in those of the new. k

**I Cor. x, 1, 2, 3, 4.

CHAP, XXIX

Of Baptisms

APTISM is a Sacramenta the New Testament ordained by Jerni Christ, a to be tanto the party baptised a sign and seal of the Covenant of grace, b of his ingrafting into Christ, c of regeneration, d of remission of thins, e and of his giving up unto God through Jesus Christ to walk in newness of life f which ordinance is by Christ's own appointment to be continued in his Church until the end of the world.

Mat. xxviii, 16. b Rom. iv, 11, with Col. 11, 12. c Gal. iii, 27. Rom. vi, 5. d Tit. 15. 5. e Mark i, 4. f Rom, vi, 3, 4. g Mat. xxviii, 19, 20.

II.

The outward element to be used in this ordihance is water, wherewith the party is to be habitzed in the name of the Father, and of the

Dipping of the person necessary, but baptism is by pouring or sprinkling 50n. i

2 Heb. ix, 10. 19, to 2 xvi, 33. Mark vii, 4.

IV.

Not only those that do in, and obedience unto Ch fants of one or both believ baptized and those only. /

k Mark xvi, 15, 16. Act avii, 7, 9. with Gal. iii, 9, and Acts ii 38 39 and Ro vii. 14. Mat. xxviii, 19, Luke xviii, 15.

Rom. iv, 11. Acts x, 2, 4, 22, 31, 45, 47, o Acts ix, 13, 23.

VI.

È

The efficacy of Baptism is not tied to that moment of time wherein it is administered, the yet notwithstanding, by the right use of this cordinance, the grace promised is not only offered, but really exhibited and conferred by the holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will in his appointed time.

p John iii, 5, 8. q Gal. iii, 27. Tit. iii, 5, Eph. y, 25, 26. Acts ii, 38, 41.

VII.

Baptism is but once to be administered to any person. r r Titus iii, 5. UR Lord Jesus in the real was betrayed, instituted his body and blood called the to be observed in his Church the world, for the perpetual shewing forth of the sacrific death, the sealing of all betrue believers, their spiritual growth in him, their furthes to all duties which they own be a bond and pledge of the him and with each other. a a I Cor. xi, 23, 24, 25, 2 and xii, 13.

II.
In this Sacrament Chri
his Father, nor any real sa
remission of sin of the quarter memorial of that on

H b. ix. 22, 25, 26, 28. c I Cor. xi, 24, 25, Mat. xxvi, 26, 27. d Heb. vii, 23, 24, 27, 1x, 11, 12, 14, 18.

III.

The Lord Jesus hath in this ordinance appinted his ministers to decl re his word of initution to the people, to pray and bless the lements of bread and wine, and thereby to set nem apart from a common to an holy use, and o take and break the bread, to take the cup, and (they communicating also themselves) to give both to the Communicants, d but to none who are not then present in the congregation. f. e. Mat. xxvi, 26, 27, 28. Mark xiv, 22. 23, 24. Luke xxii, 19, 20. I Cor. xi, 23, to 26. f. Acts xx. 7. I Cor. xi. 20.

IV.

Private Masses, or receiving the Sacrament by a Priest, or any other alone, g as likewise the denial of the cup to the people, h worshipping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ. i

g 1 Cor. x, 6. h Mark xiv, 23. I Cor. x i, 25, to 30. i Mat. xv, 9.

v.

The outward elements in this Sacrament d

28. Mat. xxvi, 29.

VI.

That doctrine which maintain the substance of bread and wine stance of Christ's body and blo called transubstantiation) by cor Priest, or by any other way, is to the scripture alone, but ever sense and reason, overthroweth the sacrament and hath been, are of manifold superstitions, yea o tries. m

m Acts iii, 21. I Cor. xi, 24, xxiv, 6, 39.

VII.

t corporally or carnally, in, with, or unbread and wine, yet as really, but spiroresent to the faith of believers in that ce, as the elements themselves are totward senses. o or. xi, 28: o I Cor. xy16.

VIII.

norant and ungodly persons as they are enjoy communion with Christ, so are worthy of the Lord's table, and cannot great sin against him whilst they reth, partake of these holy mysteries, the limitted thereunto; q yea, whosoever eive unworthily, are guilty of the body od of the Lord, eating and drinking at to themselves, ror. xi, 27, 28, 29. II Cor. vi, 14, 15, 16, v, 6, 7, 13. II Thess. iii, 6, 14, 15v, 6, rI Cor. xi, 27, 29.

A CONFESSION OF FAITH.

CHAP. XXXI.

Of the State of man after death, and of the 1 urrection of the dead.

THE bodies of men after death return dust, and see corruption, a but their ex (which neither die nor sleep) having an imm at subsistence, immediately return to God a gave them, b the souls of the righteous be then made perfect in holiness, are received to the highest heavens, where they behold face of God in light and glory, waiting for full redemption of their bodies: c and the se of the wicked are cast into hell, where they main in torment, and utter darkness reset for the judgment of the great day: d besithese two places of souls separated, from the bodies the scripture acknowledgeth none.

a Gen. iii, 19. Acts xiii, 36. b Luke x: 43, Eccl. xii, 7. c Heb. xii, 23. II Cor. v 6, 8. Phil. i, 23 Acts iii, 21. Eph. iv, 10. Luke xvi, 23, 24. Acts i, 25. Jude v, 6. I liii, 19.

II.

At the last day such as are found alive s not die, but be changed, e and all the dead s be raised up with the self same bodies, and n other, although with different qualities wheall be united again to their souls forever-



e I Thess. iv, 17. I Cor. xv, 51, 52. fJob xix, 26, 27. I Cor. xv, 42, 43, 44.

The bodies of the unjust shall by the power of Christ be raised to dishonour; the bodies of the just by his spirit unto honour, and be made conformable unto his own glorious body.

g Acts xxiv, 15. John v, 28, 29. I Cor xv. 42. Phil. iii, 21.

CHAP. XXXII.

Of the last Judgment.

YOD hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, a to whom all power and judgment is given of the Father; b in which day not only the apostate angels shall be judged, c but likewise all persons that have lived upon earth, shall appear before the tribunal of Christ to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether it be good or evil. d

a Acts xvii, 31. b John v, 22, 27. c I Cor. vi, 3. Jude v, 6. II Pet. ii, 4. d II Cor. v, 10. Eccl. xii, 14. Rom. ii, 15, and xiv, 10, 12. Mat.

xii, 36, 37.

righteous go into eve that fulness of joy at reward in the presen wicked who know no gospel of Jesus Chris torments, and be puni truction from the pres from the glory of his e Mat' xxv, 31 to en

22 23. Mat. xxv, 21.

As Christ would have suaded that there shall be ter all men from sin, an lation of the godly in the have that day unknow may shake off all carnals watchful, because they kethe Lord will com-

THE

Heads of Agreement,

ted to by the united Ministers, formerly cal-PRESETTERIAN and CONGREGATIONAL.

AND ALSO,

ARTICLES,

OR THE ADMINISTRATION OF

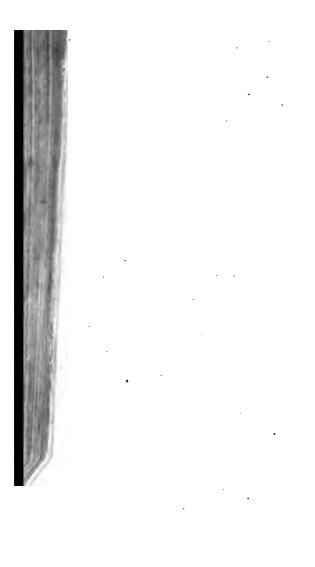
CHURCH DISCIPLINE,

mously agreed upon, and consented to, by Elders and Messengers of the Churches in Colony of Connecticut, in New England, Assembled by delegation at Saybrook, September 9th, 1708.

- ii. 5. Let us therefore, as many as be fect, be thus minded; and if in any thing se otherwise minded, God shall reveal exhis unto you.
- iv. 3. Endeavouring to keep the unity of Spirit in the bond of peace.

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BACKUS, 1810.



PREFACE.

HERE is no Constitution on earth, hath ever been established on such sure founation, nor so fully provided for its subsistence, s the Church of God-It being built on the Prophets and Ahostles, Jesus Christ himself being he chief corner stone. Hence therefore it hath rom its holy hill, beheld the ruins of the greatst States, and most flourishing Empires; havng continued in safety, free from the fatal acidents of time, and triumphed not only over he rage of men, but also the repeated insults of he gates of hell. And though it hath been ofen straitened as to its extent, and lessened as o its number, yet hath remained firm on its wn basis: Yea, when most reduced, it hath orever made good that motto. Dehressa Resurto : and so it shall continue to the end of the vorld. But to the shame of its offenders, the thurch hath suffered most from the wounds. which she hath received in the house of her riends, from those wolves that have come to er in sheep's cloathing. Damnable errors and eresies have arisen from within her, whereby he hath sometimes been cast into horrible

or acment ADO (hurtful to her sacred h the undivided head rei body. His undefiled is she occomes divided, sl hereby also the mutual members of this undefil to the prejudice of the low great disorders, as see for the hand, nor th feet, nor our union to C a sufficient bond to estal members in particular. Providence forever bears events, who suffers the a run into errors and divis may be made manifest. ill minded persons being that are the authors or pr The Atheist endear

whole constitution of malian.

z of those that are related to her, whose hath sometimes hazarded the whole lumh. Whose unseemly practises have dvantage to enemies to speak evil of the f God, and to question the truth of our ligion, and the sincerity of the professors These must be acknowledged to be ad blemishes. II Pet. ii. 13. The wisdom aw-giver, king and judge, who alone e original sovereignty of giving being laying the foundations of the church. ose only is the legislative power therein, ven such ample rights and privileges to rch, and such excellent rules for its govit, as are inviting to strangers, like a city hill, Mat. v. 14. And hath lodged the ve power is approved hands, that those e the church may be in peace, and her s m v find her terrible as an army with , and that she might yield seasonable edto those that walk regularly within her and be able to discharge herself of imt and incorrigible offenders. Many of mentioned mischiefs have to our sorrow the churches within this government. degrees we have fallen under much de-Thereupon, our difficulties have been of ime troublesome, for the healing our , a more explicate asserting the rules of nent sufficiently provided in the holy

war cues to meet in conn should endeavour to agree i rules conformable to the word method of discipline to be r Churches. These several cou and drawn up some rules for ment did by their delegates me one General Assembly of the (colony at Say-Brook, Sept. 9th after a full consent and agree Confession of Faith assented u nod of Boston; did, being stud the unity of the spirit in the bon iv, 2. Agree that the heads of sented to by the united bre called Presbyterian and Congres land, be observed by the Churc this colony, which are herewith after consideration of the several county councils, did with a Ch cension, and fraternal amicables

ay, as by their acts appears, for the better isfaction of our people, we have undertaken ask, acceptable we trust unto many though escape not the exceptions of some, in subming scriptures for confirmation of the Heads Agreement, which we have not seen added reunto. The afores id articles consist in heads, The one holding forth the hower of ricular Churches in the management of Discine confirmed by scriptures annexed.

The other serves to hreserve, hromote or reer the heace and edification of the Churches by means of a consociation of the Elders, and urches, or of an association of Elders: Both ich we are agreed have countenance from : scriptures and the propositions in answer to second question given by the Synod met at ston 1662. In both which having respect the divine precepts of fraternal union, and t principle universally acknowledged, Quod git omnes debet tractari ab omnibus intures are added for the illustration of the stance of the abovementioned articles, vet h an apprehension that there may be alterans made, and further condescensions agreed on, which shall afterwards appear necessary the order and edification of our Church-

As we have laboured in this affir to approve receives unto God, so we are cheerful with mble prayer for his blessing to recommend: Heads of Agreement with the subsequent

articles unto the acceptance and observation our people, hoping till it please the Lord to a forth further light and truth in these more of troversial matters, this method may be a bless means of our better unanimity and success our Lord's work for the gathering and edity of the body of Christ, for which we bespethe concurring prayers of all that fear the Lord.

Heads of Agreement, ENTED TO BY THE UNITED MINISTERS FORMERLY CALLED PRESBY FERIAN & CONGREGATIONAL.

· Of Churches and Church Members.

TE acknowledge our Lord Jesus Christ to have one Catholick Church or Kingcomprehending all that are united to him, er in heaven or earth. And do conceive hole multitude of visible believers, and nfant seed, (commonly called the Cathvisible Church) to belonging to Christ's ial kingdom in this world. But for the of a Catholick visible Church here, as it es its having been collected into any forociety, under a visible common head on whether one person singly, or many colly, we, with the rest of Protestants, unanly disclaim it. Eph. i, 10, 22, and 44. r, 27. I Cor. xii. 12, 13. Gen. xvii. 7. i. 39. Mat. Xxiii, 7 to 10.

II. We agree, that particular visible saints, who under Christatedly joined together, for or ion with one another in all the Christ, are particular church owned by each other, as insiin Christ, though differing in a practice in some lesser thing. 3. and i. 2. and xii. 27. Rev. 1

III. That none shall be a bers, in order to communion ordinances of the gospel, bu are knowing and sound in the trine of he christian religion, with ir lives; and to a judgemen word of God, are persons of and honesty; credibly professive tion to Jesus Christ. Pro. 32, 2 Tim. ii, 19, Ezek, xli

Though parochial bounds, be not of divine et for common edification, the members rticular church ought (as much as condy may be) to live near one another. 1, 1, 12, 13. Heb. x. 25.

That each particular church hath right se their own officers; and being furnishisch as are duly qualified and ordained ing to the gospel rule, hath authority thrist for exercising government, and of all the ordinances of worship within Acts, vi, 2. Titus, i, 5, 6, 7. I Tim. iv, at. xviii, 17. I Cor. xi, 2.

- In the administration of church powlelongs to the Pastors and other Elders y particular church, it such there be to id govern, and to the brotherhood to conccording to the rule of the gospel. I v, 17. Heb. iii, 17. I Cor. iv, 1, and v, 4. v, vi, 8, 10.
- I. That all professors as before descrire bound in duty, as they have opportunioin themselves as fixed members of some alar Church; their thus joining, being their professed subjection to the gospel ist, and an instituted means of their estabent and edification; whereby they are une pastoral care, and in case of scand-lous ensive walking, may be authoritatively

admonished or censured for their vindication of the truth, and the sing it. Acts, ii 47, and v, 13 13. Heb. x, 24, 25. I Thess. v, xx, 28.

IX. That a Visible Professor, a particular Church ought to con with the said church; and not for istry, and ordinances there disp an orderly seeking a recommendather (hurch, which ought to be the case of the person apparent! Acts ii, 42. Heb. x, 25. Rom. x

II. Of the Ministry

E agree that the minister attituted by Jesus Christ ering, guiding, edifying and got church; and to continue to the world. Eph. iv, 11, 12. Mat. xx

11. They who are called to the to be endued with competent learn isterial gifts, as also with the greaterial injudgment, not novices in knowledge of the Gospel: without holy conversation, and such as eselves to the work and service there

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i, 24. Rom. xii, 6. I Tim. iii, 2, 3, 4, 5, 6, 7. Iit. i, 6, 7. I Tim. iv, 16.

III. That ordinarily none shall be ordained to the work of this ministry, but such as are called and chosen thereunto by a particular church. Acts, xiv, 23.

IV. That in so great and weighty a matter as the calling and chusing a pastor, we judge it ordinarily requisite, that every such church consult and advise with the Pastors of neighbouring congregations. Prov. xi, 14, and xv.

V. That after such advice, the persons consulted about, being chosen by the brotherhood of that particular church over which he is to be set, and he accepting, be duly ordained and set apart to his office over them; wherein 'tis ordinarily requisite that the pastors of neighbouring congregations concur with the preaching Elder or Elders, if such there be. Acts, xiv, 23, and 1, 23, and xiii, 23. I Tim. iv. 14.

VI. That whereas, such ordination only is intended for such as never before had been ordained to the ministerial office; if any judge, that in case also of the removal of one formerly ordained, o a new station, or pastoral charge, there ought o be a like solemn recommending him and his abours to the grace and blessing of God, no

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different sentiments or practice herein, sha any occasion of contention, or breach of amunion among us. Phil. in, 15. Eph. iv, !

VII. It is expedient that they who enter the work of preaching the gospel, be not a qualified for the communion of Saints; but so, that except in cases extraordinary, they proof of their gifts and fitness for the said was unto the Pastors of Churches of known ability to discern and judge of their qualification that they may be sent forth with solemn appears in which we judge need that no doubt may remain concerning their ing called unto the work; and for preven (as much as in us lieth) ignorant and rash truders. I Tim. i, 22, and iii, 6.

III. Of Censures.

A S it cannot be avoided, but that in I. A purest churches on earth, there sometimes offences and scandals arise by re of hypocrisy and prevailing corruption, Christ hath made it the duty of every churceform itself, by spiritual remedies, appoint him, to be applied in all such cases, Admonition and Excommunication. Mat



. Heb. xii, 15. Tit. iii, 10. I Cor. v. 6.

II. Admonition being the rebuking of an ofending member in order to conviction, is in
ase of private offences to be performed accoring to the rule in Mat. xviii, 15, 16, 17, and in
ase of publick offences openly before the
hurch, as the honour of the gospel, and the
ature of the scandal shall require, and if either
f the Admonitions take place for the recovery
f the fullen person, all further proceedings in a
ray of censure are thereon to cease, and satisaction to be declared accordingly. I Tim. i,
O. Mat. kviii, 15, 17.

111. When all due means are used, according the order of the gospel for the restoring in ffending and scandalous Brother, and he, notathstanding, remains impenitent, the censure f Excommunication is to be proceeded unto; therein the Pastor and other Elders (if there e such) are to lead and go before the Church; and the brotherhood to give their consent in a ray of obedience unto Christ, and to the Eldra, as over them in the Lord. Mat. xviii, 15, 5, 17. Tit. iii, 10. I Cor. v. I Thes. v, 12.

IV. It may sometimes come to pass, that a hurch Member, not otherwise scandalous, may My wi hdraw, and divide himself from the comminion of the Church to which he belongeth:

which case, when all due means for the re-

ducing him prove ineffectual, he having there by cut himself off from that church's communion; the church may justly esteem and declar itself discharged of any further inspection or him. Heb. x. 25. Rom. xvi. 17. II There iii, 14.

IV. Of Communion of Churches.

E agree that particular Churche ought not to walk so distinct and parate from each other, as not to have can and tenderness towards one another. But the Pastors ought to have frequent meetings to gether, that by mutual advice, support, encouragement and brotherly intercourse, they mastrengthen the hearts and hands of each othe in the ways of the Lord. Acts, xv. 23, and xi 17, 28.

II. That none of our particular churche shall be subordinate to one another, each being endued with equality of power from Jest Christ. And that none of the said particular churches, their officer or officers, shall exercise any power, or have any superiority over another church or their officers. Rev. i, Cant. viii, 8. I Cor. xvi, 19. Acts, xv. 23.



III. That known members of particular urches constituted as aforesaid, may have ocsional communion with one another in the dinances of the gospel, viz the Word, Prayer, craments, Singing of Psalms, dispensed accorng to the mind of Christ: unless that church the which they desire communion, hath any st exception against them. Acts, xviii, 27. pm. xvi, 1, 2. II Cor. iii, 1. I Cor. xii, 13.

IV. That we ought not to admit any one to a member of our respective congregations, at hath joined himself to another, without enavours of mutual satisfaction of the congretion concerned. Heb. xiii, 1. I Cor. xiv, 40.

V. That one church ought not to blame the occodings of another, until it hath heard what at church charged, its Elders or messengers, n say in vindication of themselves, from any arge of irregular or injurious proceedings. at. vii, 1. Prov. xviii, 17. Deut. xiii, 14.

VI. That we are most willing and ready to ve an account of our church proceedings to ch other, when desired, for preventing or repving any offences that may arise among uskewise we shall be ready to give the Right and of Fellowship, and walk together accordate to the gospel rules of communion of church.

I Pet. iii, 15. Rom: xiv, 19. Acts, xi, 2, 3, 18. Josh. xxii, 13 21, 30. Gal. ii, 9. Col.

V. Of Deacons and Ruling

WE agree, the office of a Dea vine appointment, and tha to their office to receive, lay out, the Church's stock to its proper direction of the Pastor and brethr And whereas, divers are of opinio is also the office of Ruling Elders, not in word and doctrine, and oth erwise; we agree that this differe breach among us. Acts, vi. 3, 5, I Tim. iii 8 to 13. Rom. xii, 8. I I Tim. v, 17. Phil. iii, 15, 16.

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mked and advised with about such matters. y. xxiv, 6. Acts, xv. 26.

- I. That such meetings may consist of smalor greater numbers, as the matter shall ree.
- II. That particular churches, their respectelders and members ought to have a revetial regard to their judgment, so given, and dissent therefrom without apparent grounds n the word of God. Acts, xvi, 4.5. I Cor-32, 33. Gal. i, 8. I Pet. iv. 11.

. Of our Demeanour towards the Civil Magistrate.

- 7 E do reckon ourselves obliged continually to pray for God's protection, guidance, blessing upon the rulers set over us. I. i. ii. 2. Psal. xx. 1 to 4, and lxxii, 1.
- . That we ought to yield unto them not onibjection in the Lord, but support, accordo our station and abilities. Mat. xxii, 21.
 a. xiii, 5, 6. Neh. v, 18.
- I. That if at any time, it shall be their

ARTICLES

For the Administration of Church Discinanimously agreed upon and consentthe Elders and all the Churches in the of Connecticut, in New-England, con Delegation in a General Council at & September 9th, 1708.

I THAT the Elder or Elders of ap church, with the consent of the ren of the same, have power and oughtercise church discipline according to of God's word, in relation to all scand fall out within the same. And it may in all cases of difficulty for the respectors of particular churches, to take a the Elders of the churches in the nei hood, before they proceed to censure cases. Mat, xviii, 17. Heb. xiii, 17. I 4, 5, 12. II Cor. ii, 6. Pro. xi, 14. Acta

II. That the churches which are nei ing each to other, shall consociate for affording to each other such assistance be requisite, upon all occasions eccles And that the particular pastors and churches, within the respective counties in this government shall be one consociation (or more if they shall judge meet) for the end aforesaid. Psal. cxxii, 3, 4, 5, and cxxxiii, i. Eccl. iv, 9 to 12. Acts xv, 2, 6, 22, 23. I Tim. iv, 14. I Cor. xvi, 1.

III. That all cases of Scandal that fall out within the circuit of any of the aforesaid consociations shall be brought to a council of the Elders, and also messengers of the churches within the said circuit, i. e. the churches of one consociation, if they see cause to send messengers, when there shall be need of a council for the determination of them. III John 9, 10. I Cor. xvi, 1, Gal. vi, 1, 2. II Cor. xiii, 2. Acts xv, 22. II Cor. viii, 23.

IV. That according to the common practice of our churches, nothing shall be deemed an act or judgment of any council, which hath not the major part of the Elders present concurring, and such a number of the messengers present as makes the majority of the council: Provided that if any such church shall not see cause to send any messengers to the council, or the persons chosen by them shall not attend; neither of these shall be any obstruction to the proceedings of the council, or invalidate any of their acts. Acts xv, 23. I Cor. xiv. 32, 33.

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- V. That when any case is orderly be before any council of the churches it shall be heard and determined which (unless or removed from thence) shall be a final issuall parties therein concerned shall sait dow be determined thereby. And the coun hearing, and giving the result or final is the said case as aforesaid, shall see their mination, or judgment duly executed and ded in such way or manner, as shall is judgment be most suitable and agreeable word of God. Acts xv. I Cor. v, 5. II 6, 11, and xiii, 2. Phil. iii, 15. Rom. xiv
- That, if any Pastor and church obstinately refuse a due attendance and a mity to the determination of the counc hath the cognisance of the case, and det eth it as above, after due patience used shall be reputed guilty of scandalous con and dealt with as the rule of God's word i case doth provide, and the sentence of no munion shall be declared against such and church. And the churches are to a of the said sentence, by withdrawing fre communion of the Pastor and church wh refuseth to be healed. Rom, xvi, 17. xviii, 15, 16, 17, by proportion. Gal. ii. 14. II Thess. iii, 6, 14.
- VII. That in case any difficulties sha in any of the churches in this colony,

nnot be issued without considerable disquiet, at church in which they arise (or that mirris-. or member aggrieved by them,) shall apply senselves to the councilof the consociated chures of the circuit, to which the said church longs, who, if they see cause, shall thereupon avere, hear and determine such cases of aculty, unless the matter brought before em, shall be judged so great in the nature of or so doubtful in the issue, or of such genal concern, that the said council shall judge st that it be referred to a fuller council, consting of the churches of the other consociawithin the same county, (or of the next adining consociation of another county, if there not two consociations in the county where e difficulty ariseth) who together with themlves shall hear, judge, determine and finally ine such case according to the word of God. o. xi, 14. I Cor. xiv, 33, and xiv, 24 by prortion.

VII... That a particular church, in which y difficulty doth arise, may, if they see cause, il a council of the consociated churches of e circuit, to which the said church belongs, fore they proceed to sentence therein, but ere is not the same liberty to an offending other to call the said council, before the nurch to which he belongs proceed to exconunication in the said case, unless with the con-

sent them in the councils of t as occasion may call for them, in that capacity, till new be che service, unless any church shal their messengers anew, upon such councils. Acts xv, 2, 4.

X. That the minister or a county towns, and where there ters in such towns the two bex said town, shall as soon as component a time and place, for the Elders and messengers of the said county, in order to their selves into one or more consoci the said time and place to the lacks of that county, who shall same, the Elders in their ow the churches by their messeng cause to send them. Which

on of any council, to be moderator, shall the advice and consent of two more Elders case of the moderators death, any two sof the same consociation) call another ill within the circuit, when they shall judge is need thereof. And all councils may ribe rules as occasion may require, and coever they shall judge needful within their it, fop, the well performing, and orderly ging? their several Acts, to be attended em or matters that come under their cogce. Phil. iv, 8. I Cor. xiv, 40. Phil. iii, 5. Rom, xiv, 2, 3.

- That if any person or persons orderly lained of to a council, or that are witness such complaints, (having regular notion to appear) shall refuse or neglect so to the place, and at the time specified in the ing given, except they or he give some ying reason thereof to the said council, shall be judged guilty of scandalous cont. Col. ii, 5. Heb. xiii, 17. I Thess. v,
- I. That the teaching Elders of each counill be one association (or more if they see) which association or associations shall able twice a year at least, at such time and as they shall appoint, to consult the duf their office, and the common interest of nurches, who shall consider and resolve-

questions and cases of importance which be offered by any among themselves, on who also shall have power of examinarecommending the candidates of the to the work thereof. Psal. cxxxiii, 1. xx, 17, 28 to 32. Mal, ii, 7. Mat. v, 14. xvii, 8, 9, 10. I Tim. v, 22. II Tim. ii, 15. Tim. iii, 6, 10. Rom. x, 15. I Tim. iv, 14.

XIII. That the said associated pastors shall take notice of any among themselves, that make accused of scandal, or heresy unto, or cognisable by them, examine the matter carefully, and if they find just occasion shall direct to the calling of the council, where such offenders shall be duly proceeded against. Lev. xix, 17. I Cor. v, 6. Tit. iii, 10, 11. Isa. lii, 14. Mal. iii, 3. Tit. i, 6 to 9. Deut. xiii, 14. III John 9, 10 Rev. ii, 14, 15. I Tim. i, 20, and iv, 14.

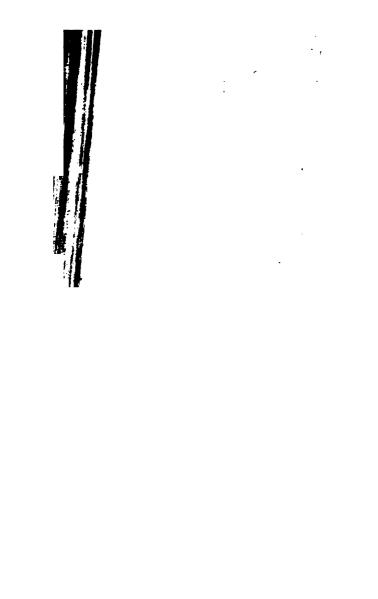
XIV. That the said associated pastors shall all so be consulted by beseaved churches, belonging to their association and recommend to such churches, such persons as may be fit to be called an settled in the work of the gospel ministry amon them. And if such bereaved churches sha not seasonably call and settle a minister amon them, the said associated pastors shall. Lay the state of such bereaved churches before the General Assembly of this colony, that they may take such order concerning them, as shall the found necessary for their peace and edification

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or. xi, 28. Phil. ii, 19, 20, 21. II Tim. ii, Iit. i, 6 to 10. Isa. xlix, 23.

V. That it be recommended as expedient, all the associations of this colony do meet general association by their respective deles, one or more out of each association a year, the first meeting to be at Hartford he time of the general election next ng the date hereof, and so annually in all counties successively, at such time and as they the said delegates shall in their al meetings appoint. Heb. xiii, 1.

FINIS.



APPENDIX.

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THE following extract from the Rev. Dr. Trumbull's History of Connecticut will afford satisfactory information concerning the method in which the Confession of Faith, &c. was introduced and established in the Churches of Christ in this State.

A T a meeting of the trustees, at Guilford, March 17th, 1703, they wrote a circular letter to the ministers, proposing "to have a "general synod of all the churches in the colony of Connecticut, to give their joint consent to the confession of faith, after the example of the synod in Boston, in 1680." As this proposal was universally acceptable, the churches and ministers of the several counties met in a consociated council, and gave their assent to the Westminster and Savoy confessions of faith. It seems, that they also drew up certain rules of ecclesiastical union in discipline, as preparatory to a general synod, which they had still in contemplation.

ations. Their annual meeting times of the general election a Hartford. At this time, they had tertainments made for them at the pense. In these general meeting into consultations respecting the fare of the churches, the supplying ministers, providing for their stat of divine ordinances, and the pr their peace and order. The ger of literature were, consulted and in cases in which it was requisite measures were adopted to assist afflicted, in particular instances The affair of civilizing and chris Indians came under their serior ons. Sometimes they consulted n gave general directions respectin for the ministry, and the order. introducing them into the churche uct and advise the churches and people as imstances required. This particularly was

practice in Connecticut.

HE venerable Mr. Hooker was a great d to the meeting and consociation of mins and churches, as a grand mean of proing purity, union, and brotherly affection, ng the ministers and churches. During ife the ministers, in the vicinity of Hart-, had frequent meetings at his house. a week before his death, he observed, with t earnestness, "We must agree upon conint meetings of ministers, and settle the nsociation of churches, or else we are unne." Soon after his decease, ministers, in ous parts of New-England, and especially Connecticut, began to establish constant tings, or associations, in particular viciniand agreed on the business to be done, the manner in which they would proceed. HEY did not however all adopt the same e. Some of the meetings, or associations, ed and prayed, and discussed questions of ortance for mutual instruction and edifica-A moderator was chosen to conduct the ness of the meetings with order and dey, to receive all communications which ht be made from the churches, or other ilar meetings, and to call the associated hren together on particular emergencies. se meetings were always opened and conled with prayer.

bake the association, nor negieci meetings, without sufficient rease gaged, that in the meetings they questions immediately respectii and their conduct : That they w consider all cases proposed t neighbouring churches or indivi letters directed to them from part es or persons; and discuss any q had been proposed at a preced In some of these associations, it meet statedly once in six weeks or As the design was for their own provement and the advancement ty in general, the associations a ture in the parishes in which they the instruction and edification of t Connecticut, after the resolution bly, in 1680, the ministers had ings every week.

Bur these associations and n

10 associate, and could bind none but themselves. The churches might advise with them if they chose it, or neglect it at pleasure. There was no regular way of introducing candidates to the improvement of the churches, by the general consent either of themselves or the When they had finished their collegiate studies, if they imagined themselves qualified, and could find some friendly gentleman in the ministry to introduce them, they began to preach without an examination or recommendation from any body of ministers or churches, If they studied a time with any particular minister or ministers, after they had received the honours of college, that minister, or those ministers introduced them into the pulpit at pleasure, without the general consent and approbation of their brethren. Many judged this to be too loose a practice, in a matter of such immense importance to the divine honour, the reputation of the ministry, and the peace and edification of the churches. Degrees at college were esteemed no sufficient evidence of men's piety, knowledge of theology, or ministerial gifts and qualifications.

BESIDES, it was generally conceded, that the state of the churches was lamentable, with respect to their general order, government, and discipline. That for the want of a more general and energetick government, many churches ran into confusion; that councils were not sufficient to relieve the aggrieved and restore peace.

case seemed to be without was no such thing, in this their difficulties to a final issu

For the relieving of the: there were many, in the New es, not only among the cler tlemen of principle, charact wished for a nearer union am A great majority of the legi in Connecticut were for the a isters and the consociation o synod, in 1662, had given the favour of the consociation of heads of agreement drawn u by the united ministers, in presbyterian and congregatio made their appearance on th lantic; and, in general, were The VII. article of agreemen of the ministry makes expresching the gospel, be not only qualified he communion of saints; but also, that pt in cases extraordinary, they give proof eir gifts and fitness for the said work, the pastors of the churches of known ies to discern and judge of their qualifins; that they may be sent forth with an approbation and prayer; which we e needful, that no doubt may remain erning their being called unto the work; for preventing, as much as in us lieth, ant and rash intruders." In these artiit is also agreed, that in so great and aty a matter as the calling and choosing tor, we judge it ordinarily requisite, that such church consult and advise with the rs of the neighbouring congregations. is state of the churches, the legislature an act, at their session in May 1708, re-

the ministers and churches to meet m an ecclesiastical constitution. The ensions and wishes of the assembly will, est mannner, be discovered by their own

ich is in the words following.

is assembly from their own observation, ne complaint of many others, being made ble of the defects of the discipline of the hes of this government, arising from ant of a more explicit asserting of the given for that end in the holy scriptures; which would arise a permanent estabent among ourselves, a good and regular

" issue in cases subject to ecclesiastical dis " line, glory to CHRIST, our head, and edit " tion to his members : hath seen fit to on " and require, and it is by the authority of " same ordained and required, that the mi "ters of the several counties in this gove " ment shall meet together, at their respec " county towns, with such messengers as "churches, to which they belong, shall "cause to send with them, on the last Mon "in Jane next; there to consider and as " upon those methods and rules for the m " agement of ecclesiastical discipline, which "them shall be judged agreeable and confo "able to the word of GoD, and shall at "same meeting appoint two or more of the "number to be their delegates, who shall " meet together at Savbrook, at the next of " men ement to be held there; where they s "compare the results of the ministers of " several counties, and out of and from th "to draw a form of ecclesiastical discipl "which, by two or more persons delegated "them, shall be offered to this court at the " session, at New-Haven, in October next, " be considered of and confirmed by them: " the expense of the above mentioned meeti " shall be defrayed out of the publick treas " of this colony."

"Test. ELEAZER KIMBERLY, See According to the act of assembly, the r

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ers and churches of the several counties conned, at the time appointed, and made their spective draughts for discipline, and choseir delegates for the general meeting at Sayok in September.

THE ministers and messengers chosen for s council and its result will appear from their

nutes.

AT a meeting of delegates from the councils the several counties of Connecticut colony, New-England in America, at Saybrook Sept. 1, 1708.

PRESENT,

From the council in Hartford county. The Rev. Messrs. Timothy Woodbridge, Noah Russell, Stephen Mix.

Messenger-John Haynes, Esquire.

From the council in Fairfield county.

The Rev. Messrs. Charles Chauncey, John ventors.

Messenger—Deacon Samuel Hoit.
From the council in New-London county.
The Rev. Messrs. James Noyes, Thomas

ckingham, Moses Noyes, John Woodward.

Messengers-Robert Chapman, Deacon Wilnerter.

From the council of New-Haven county. The Rev. Messrs. Samuel Andrew, James erhont, Samuel Russel.

THE Rev. James Noyes and Thomas Buckham being chosen moderators. The Rev.

Stephen Mix and John V sen scribes.

" In compliance with a al assembly, May 13th, 1 dresses to the throne of presence, assistance, and having our eyes upon the t constitution of our churche the confession of faith own to by the elders and messen Boston, in New-England, M ing the second session of tha mended to the honourable ge this colony, at the next session testimony thereunto, as the F. ches of this colony."*

Ar a general court holded October 1708.

"THE reverend ministers, "the elders and messengers o " ment, met at Saybrook Septem " having presented to this assemb " of Faith, and Heads of Agreen " ulations in the administration of "cipline, as unanimously agreed " ed to by the elders and churches "ernment; this assembly doth d "great approbation of such an h

*This was the Savoy confession amall alterations.

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ment, and do ordain, that all the churches within this government, that are, or shall be, thus united in doctrine, worship, and discipline be, and for the future shall be owned and acknowledged establised by law; proprovided always, that nothing herein shall be intended or construed to hinder or prevent any society or church, that is or shall be allowed by the laws of this government, who soberly differ or dissent from the united churches hereby established, from exercising worship and discipline, in their own way, according to their consciences."

" A true copy, Test. ELEAZAR KIMBERLY, Secretary."

[Incorporated in Oote

Article 1. THIS society s the name of Society of Connecticut.

Art. 2. The General Astate of Connecticut, shall be

ary Society.

Art. 3. The general associly by ballot, appoint twelve six shall be clergymen, and sren of the churches, who shall siness of the society in the described.

Art. 4. The object of this to christianize the heathen in and to support and promote

shall adopt such measures from time for raising funds as they shall judge ex-

6. The trustees shall have power to ne funds of the society according to their on, in all cases in which they shall not ed by the general association, or by the

They shall correspond with other missocieties, shall have power to appoint miss missionaries, to pay them, and geto transact all business necessary to atends of the society; and shall be paid cessary expences, but nothing for their

7. The trustees shall annually appoint ary, who shall keep a fair account of occedings. They shall also appoint a an, who, with four of the trustees, shall orum to transact business, or if the stairman shall not be present, any seven of tees shall be a quorum.

8. The chairman shall have power to neeting of the trustees at his discretioners left with them, or at the houses of sidence; and it shall be his duty to call setting whenever requested by two of the ; and in case of the death of the chair-of his absence from the state, any two are hereby empowered to call a meet-

9. The general association shall annuoint a treasurer and auditor of accounts; and the treasurer shall exhibit both to the general association, and to the trustees, the state of the treasury, whenever he shall be called upon for that purpose.

Art 10. The trustees shall annually exhibit to the general association, a particular account of the missionaries employed by them, of places to which they are sent; of the missions; of the state of the funds, of the receipts and expenditures; and of whatever relating to this institution the general association shall require.

Art. 11. The trustees and all the officers of this society shall enter on their respective offices on the first Wednesday of September annually; and shall continue in office for one year.

Art. 12. The trustees shall hold their first meeting at the state house in Hartford on the first Wednesday of September next, at 11 o' clock. A. M. and in every year thereafter, they shall meet at the same time and place, unless otherwise ordered by the general association.

Art. 13. If on experience, it shall be found necessary to alter this constitution, an alteration may be made by the general association at their stated session; but not without having been drawn up in writing and lying under consideration one year; nor unless at least two thirds of the general association shall adopt said alteration.

^{*} At the meeting of the General Association 1810, the word Argues was substituted for Sejan Ber.



THE FOLLOWING STEM OF RULES,

gulation of business before the General tion of the State of Connecticut, was aand ordered to be printed and sent to store of the several associated Churches State.

E Minister at whose house the Assoiation is to meet, when the hour of scome, provided a majority of the be present, shall call them to order, or, receive and count the ballots for a d declare the person chosen. If there ajority present, he shall wait one hour proceed.

: person chosen scribe shall call forid count the ballots for a moderator, re the person chosen.

moderator shall take the chair and members to ballot for an assistant

moderator, after the certificates of hip are read, shall open the Associai prayer; he shall also open and close ation, each day, with prayer, except mination of the session, at which time equest some other person to praysoon as the association is opened a for that In. The to the general associ of the missionaries of the state of the for Penditures ; and of se Penditures; and of said and the said and the free that this society shall we ces on the first that and shall continue ally; and shall continue ally and shall continue all the shall be shal first Wednesday of check 4, 55 and in shall meet a de se alliet was smiles

tomminee of overtures sabell ture our news in the associati

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if Every merring and after to where the association is adjuerator shall take the chair, and the over the roll of the member are tardy shall be called to give their delay.

T. No member shall withdra it and the close of the session, of absence first obtained from the

8 After the association is morning by prayer, the minutes and car chall be read by the so

 The Moderator shall pres decorate in the body; and who the ments of any question, he chair and address himself to the

: Every member when he is a limit sell-ress the Moderator.

... No member shall spe twice to the merits of the ques except by special permission of more than once until every mem spe k shall have spoken.

12. Every motion, except fo shall be reduced to writing, if or any two members desire it.

13. When a question is uno motion shall be made except for or the previous question—to po



an adjournment. The previous question is, Shall the main question now be put?

14. No motion, except for reconsideration,

shall be acted upon until seconded.

15. When any member, in debating or otherwise, shall transgress the rules of the body, the Moderator shall, by his own authority, or at the request of any member, call him to order; and if a question shall arise concerning his being in order it shall be decided by an appeal to the body,

16. When two or more rise at once, the Moderator shall name the member who is first

to speak.

17. Whilst the Moderator is putting any question, or addressing the body, no one shall walk out of or across the house; nor, in such case, or when a member is speaking, shall entertain private discourse, or read any printed book or paper; nor whilst a member is speaking, shall pass between him and the chair.

18. No motion, committed to writing, shall be finally decided upon, until it shell have had three several readings, if any member require

it.

19. In cases of equal divisions of votes,

the moderator shall have a casting vote.

20. If three or more members object against the appointment of a committee by nomination, the committee shall be chosen by ballot.

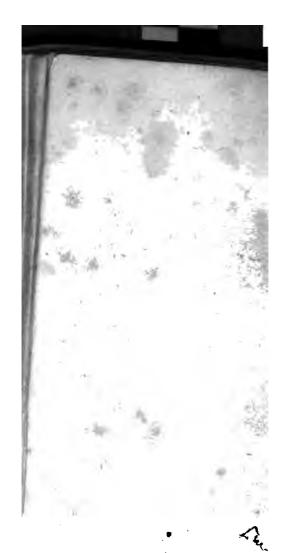
21. The moderator shall continue in office

antil the next annual meeting of association, and shall have power, plication of any district association the general association, and likewinecessity, to alter the appointed pal meeting; of both which he shalick notice in such papers publish ford, New-Haven, and New-Lond judge to have the most extensive

22. These rules and orders sh the opening of every session of th and shall be in force during the plbody, any rules to the contrarmade, notwithstanding.















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